

AMPLE
DECLARATION
OF THE CHRISTIAN
DOCTRINE.

Composed in Italian by the re-
nowned Cardinal, Card. Bel-
larmin. By the ordonnance
of our holie Father the Pope,
Clement the 8.

And translated into English by
R. H. Doctor of Divinitie.



AT MAKLINE.
Printed by HENRIE LAYE,
M. DC. XXXV.

APPROBATIO.

Acceptis iudicijs duorum S.
Theologiae & lingua An-
glicanae peritorum, librum hunc
Doctrinae Christianae, ab illu-
strissimo Cardinale Bellarmino,
Italicè compositum, & nunc An-
glicè versum, nihil continere,
quod fidei Catholicae, aut bonis
moribus aduersetur, sed per omnia
utilissimum fore: illum tunc &
liberè prae se committi posse iudi-
ci. Actum Duaci 7. Nouem-
bris 1603.

Georg Coluenerius S. Th.
Doct. ac Professor: &
librorum in Academia
Duacena Visitator.

A
DECLARATION
OF THE CRISTIAN
DOCTRINE.

For the vse of those that teach
children, and other vnlearned
persons: composed in forme
of A Dialogue, betweenc
the Maister and the Scholar.

*What Christian Doctrine is, and
what are the principall
parts therof.*

THE . CHAP.

Scholar.

3. **S**eing I doe vnderstand,
that it is necessarie to
saluation, to know the
Christian doctrine, I desire

A 2

you

4 CHRISTIAN

you to declare vnto me what this doctrine is.

M. The Christian doctrine is a brief summe of all those thinges, which Christ our Lord hath taught, to shew vs the way of saluation.

S. How manie be the principal and most necessarie partes of this Doctrine?

M. Foure; to wit, the Creede, the Pater Noster, the ten Commandements, and the holie Sacraments.

S. Wherfore are there foure, and neither mor nor fewer?

M. Because these are three principal vertues, Faith, Hope, & charitie, and Grace necessary.

DOCTRINE.

cessarie to saluation. And so,
the Creede is necessarie for
Faith, because it teacheth vs
that which we haue to belee-
ue, the Pater noster, is neces-
sarie for Hope, because it
teacheth vs what we haue to
hope; the ten Cōmandments
are necessarie for Charitie,
because they teach vs what
we haue to do to please God.
the Sacraments are necessary
for grace, because they are
the instruments of grace by
which those vertues are re-
ceiued, and conserued.

S. I would be glad you
should giue me some similitu-
de, to vnderstand better, the

6 CHRISTIAN

necessarie of these foure parts of Christian doctrine.

M. S. Augustin geueth vs the similitude of a house: for as to make a house, it is needfull first to place the foundation, then to raise the walles, and last of all to couer it with the roofe, and to doe these things, there are some instruments necessarie: for to make in our soule the buildinge of saluation, we haue neede of the foundation of Faith; the walles of Hope; the roofe of Charitie, & the Instruments, which are the most holy Sacraments.

The

DOCTRINE. 7

The declaration of the vsuall
blessing, with the signe of
the Crosse.

CHP. II.

S. **B**Efore we come vnto
the first part of this
doctrin, I would be glad you
should giue me some taste of
those things which are to be
beleueed, declaring vnto me
in grosse, and in summe, the
most necessarie mysteries that
are contained in the Creed.
M. You haue reason, and so
I will doe. You must then
know, that the Priucipal my-
A 4 sterie

8 CHRISTIAN

steries of our faith are two, & both two are cōteined in the blessing, that we vse to make with the signe of the holie Crosse. The first mysterie is, the vnitie & Trinitie of God: the second is, the Incarnation and Passion of our Sauour.

S. What meaneth the Vnitie and Trinitie of God.

M. These are most high matters, and by little and litle are to bedclared in the progresse of this doctric; but for this time, it shal suffice to learne the names, and to vnderstand so much as you may. The Vnitie of God signifieth, that besides al things created, there

DOCTRINE. 9

& there is one thing that hath
not had beginning, but hath
alwaies beene, and euer shall
be, and hath made all other
thinges, and mainteyneth and
gouerneth them, and is aboue
all, most high, most noble, most
glorious, most potent, abso-
lutely. Patrone of all thinges:
and this is called God. Who
is one onlie, because there
cā not be more then one true
Diuinitie, that is to say, one
onlie Nature and Essence, in-
finitlic potent, holie, good,
and so foorth. Yett not with-
standing this Diuinitie is found
in three persons, which are
called the Father, the Sonne,
and

10 CHRISTIAN

and the Holie Ghoste , with
 three persons are one onlie
 God , because they haue the
 selfe same Diuinitie and Es-
 sence. As for example, if three
 persons here in earth, called
 Peter, Paul and Iohn, should
 haue one and the same bodie,
 they should be called three
 persons, because one is Peter,
 and other Paul, and an other
 Iohn: and yet they should be
 one man onlie, and not three
 men, not hauing three bodies,
 nor three soules, but one bo-
 die and one soule. This is not
 possible among men, because
 the beinge of a man is deter-
 minat and limited, and ther-
 for

DOCTRINE. II

fore cannot be in manie persons. But the being of God & his Diuinitie is infinite: and therefore the selfe same Diuinitie of the Father, may be, & and in the Holie Ghost. There be then three persons, because one is the Father, and other is the Sonne, and the third is the Holie Ghost. And yet they are one God onlie, because they haue the same Diuinitie the same being, the same power, wisedome, goodnes, and so forth.

S. Tell me now, what signifieth the Incarnation and Passion of our Sauour.

M. You are to knowe, that the

10 CHRISTIAN

and the Holie Ghoste , with
 three persons are one onlie son
 God , because they haue the his
 selfe same Diuinitie and E the
 sence. As for example, if three nit
 persons here in earth , called and
 Peter , Paul and Iohn, should be
 haue one and the same bodie ca
 they should be called three ot
 persons, because one is Peter, th
 and other Paul , and an other ye
 Iohn:and yet they should be be
 one man onlie , and not three D
 men, not hauing three bodies, fa
 nor three soules, but one bo- n
 die and one soule. This is not S
 possible among men, because fi
 the beinge of a man is deter- fi
 minat and limited , and ther- M
 for

DOCTRINE. II

fore cannot be in manie persons. But the being of God & his Diuinitie is infinite: and therefore the selfe same Diuinitie of the Father, may be, & and in the Holie Ghost. There be then three persons, because one is the Father, and other is the Sonne, and the third is the Holie Ghost. And yet they are one God onlie, because they haue the same Diuinitie the same being, the same power, wisedome, goodnes, and so forth.

S. Tell me now, what signifieth the Incarnation and Passion of our Sauour.

M. You are to knowe, that
the

12 CHRISTIAN

the second Diuine person, the which as wee haue said, is called the Sone, besides his diuine being, which he had before the word was created, yea from all eternitie, tooke the flesh and soule of man, that is to say, our whole nature, in the whombe of a most pure virgin, and so he who was before only God, came likewise to be Man. And after he had conuersed with men thirtie & three yeares, teachinge the way of saluation, and working manie miracles, in the end he sufficered him selfe to be nailed vppon a Crosse, and on the same died to satisfie God,

DOCTRINE 13

God, for the sinnes of the whole worlde: & after three daies he rose from death to life, & after fortie daies more, ascended into heauen, as we shall shew in the declaration of the Creed: this is the Incarnation and Palsion of our Sauour.

S. Wherefore are these the principall mysteries of our Faith?

M. Because in the first, is contained the first beginning, and last end of man: In the second the onlie and most effectuall meanes, to know that first beginning, and thus to attaine vnto the last end. And

B

be.

14. CHRISTIAN

because in beleuing & confessing these two mysteries, wee manifest our selues distinct from alle the false Sects of Gentiles, Turkes, Iewes and Heretikes: and lastly because without beleuing & confessing these two mysteries, no man can be saued.

S. How are these mysteries conteined in the signe of the Crosse!

M. We make the signe of the Crosse, when we say:
In the name of the Father, and of the Sonne, and of the Holie Ghost: & that in this forme:
put

DOCTRINE. 15

putting the right hande vnder the forehead, when we say. In the name of the Father: then vnder the brest, when we say, and of the Sonne: lastly from the least shouldeer vnto the right when we say, and of the Holie Ghost. And with all the word. In the name, doth shew the vnitie of God: because it is said, name, and not in the name: and by the worde name, is also vnderstoode, the diuine power and authoritie, which is one onlie in al the three persons. These wordes of the Father, of the Sonne, and of the Holie Ghost, do shew vnto vs, the Trinitie of

16 CHRISTIAN

persons: the signinge in forme of a Crosse, representeth vnto vs the Passion, and consequently, the Incarnation of the Sonne of God: the passing from the left shoulder to the right, and not from the right to the left, signifieth that by the Passion of our Sauour, we are transferred from sinne vnto grace, from transitorie things vnto eternall, from death to life.

S. To what purpose is this signe of the Crosse made?

M. First it is made to shew that we are Christians, to wit souldiers of our chiefe Emperor Christ, because this
signe

DOCTRINE. 17

signe is, as it were an ensigne
or liuerie, which distinguisheth
the souldiers of Christ,
from all the enemies of the
Holy Church: to wit; Gen-
tils, Iewes, Turkes and Here-
tiques: besides this signe is ma-
de to cal for Gods help, in all
our workes: because with this
signe, the most holie Trinitie
is called to helpe by meanes
of the Palsion of our Sauour:
and therefore good Christians
use to make this signe, when
they arise from bed, when
they go to sleep, and in the
beginninge of all other thin-
ges which they haue to doe?
finally this signe is made to

18 CHRISTIAN

arme vs against all temptations of the Diuel, because the Diuel is afraid of this signe, and flieth from it, as malefactors do, when they see the signe of the officers of Iustice: and often times by meanes of this signe of the holie Crosse, a man escapeth manie dangers, as well spirituall as temporall, whē he maketh it with faith and trust of God mercie, and of the merits of Christ our Sauour
 Aug lib. 83. q q 79. Chrys. hom. 55. in Matth.

The declaration of the Creed?

CHAP. III.

Scholaer.

S. **N**OW comming to the first part of this doctrine, I desire to learne the Creed.

M. The Creede containeth twelue parts, which are called Articles, and they are twelue, according to the number of the twelue Apostles who composed the same, and are these.
Leo ep. 13. ad Pulcher.

1. **I** Beleeue in God the Father almightie, maker

20 CHRISTIAN

ker of heanen and earth.

2. And in Iesus-Christ, his
onlie Sonne our Lord.

3. Who was conceiued by
the Holie Ghost, borne of the
Virgin Mary.

4. Suffered vnder Pontius
Pilate, was crucified, dead, &
buried, descended into hell.

5. The third day he rose
again from death.

6. Ascended into heauen:
sitteth at the right hand of
God the Father almightie.

7. From thence he shal co-
me to iudge the quicke & the
dead.

8. I belecue in the Holie
Choſt.

9. The

DOCTRINE. 21

9. The holie Catholicke Church: the Communion of Saints.

10. The remission of finnes.

11. Resurrection of the flesh.

12. Life euerlasting. Amen.

S. May it please you to declare to me the first article, worde by word. What signifieth, I beleeue?

M. It signifieth I hold for certaine, and for most true, all that is contained in these twelue Articles: and the reason is this, because the same God hath taught the holy Apostles these sentences, & the holie Apostles the Church, & the Church doth teach them

vs:

22 CHRISTIAN

vs:and because it is impossible
that God should say that which
is false, I therefore beleue
these things more certainly
then those I see with my
eyes, & feele with my hands
S. What meaneth: In God
M. It meaneth that we
ought to beleue firmly
that there is a God, albeit we
do not see him with corporall
eyes: and this God is on
onlie, and therefore it is said
in God, and not in Gods
And you must not imagine
that, God is like to anie cor
porall thinge how greate o
faire soeuer it be, but you
must thinke, that God is
spirit

spirituall things, which euer
 was, and for euer shalbe hath
 made the whole, filleth the
 whole, gouerneth the whole,
 knoweth and seeth euerie
 thing, & finally what thinge
 soeuer is represented vnto
 your eyes, or vnto your imagi-
 nation, you must say, that this
 which now is represented vn-
 to me, is not God, because
 God is a thing infinitely better.
S. Wherefore is it said that
 God is a Father?
M. Because he is truly the
 Father of his onlie begotten
 Sonne, of whom we shall
 speake in the second article:
 & also because he is the Fa-
 ther

24 CHRISTIAN

ther of all good men, not by nature but by adoption: and finally because he is the Father of all creatures not by nature, or by adoption: but by creation: as we shall say hereafter in this same article.

S Wherefore is he called Almighty?

M. Because it is a proper title of God, and albeit God hath many proper titles, as eternall, infinite, vnmeasurable & others, yet in this place the most fit is, that he is omnipotent, because it may not seeme hard vnto vs to beleue, that he hath made heauen and earth of nothing, as

DOCTRINE. 25

in the words following is ad-
led. For that vnto him, who
can do all that he will, and
therby is omnipotent, no-
thing can be hard. And if
you should say vnto me, God
cannot dye, nor sinne, and
therfore it seemeth not that
he can doe all things. I would
answere you, that to dye or
to sinne is not power but im-
potencie, as when it is said of
a most valiant soldiar, that he
can ouercome all, and that he
cannot be ouercome of anie,
it doth not preiudicate his
force to say, that he can not
be ouercome, because that
he can be ouercome, is not

C

Strength,

26 CHRISTIAN

strenght , but weakenes.

S. What is signified by Creator?

M. It signifieth that God hath made all thinges of nothing, and he alone can bring them againe vnto nothing. The Angells , Men and also Diuels can make, & vnmake some things but they can not make them otherwise, thē of some kinde of matter which was before , neither can they vnmake them , but by changing them into some other thinge : as a Mason can not make a house of nothing, but he must haue stones lyme, & woode: neither cā he destroy
it

DOCTRINE. 27

it in bringinge it to nothinge,
but into stones, dust, wood, &
such like: so that God onlie is
called, & is a Creator, because
he onlie hath no neede of a-
nie matter to make all things.

S. Why is he called Crea-
tor of heauen and earth? hath
not God also made the ayre,
the water, stones, trees, men
and all other things?

M. By heauen and earth, is
also, vnderstood all that is in
heauen and earth, as he that
saith: a man hath a bodie,
and a soule, meaneth also that
he hath all things belonging
to a bodie, as veines, bloud,
bones sinewes and the rest:

28 CHRISTIAN

and all thinges belonginge
vnto a soule, as vnderstanding,
will, memorie, internall and
externall senses, and therest:
so that by heauen is vnder-
stood the ayre where birds
vse to be, & all things aboue,
where the clouds and the
starrs are, wherupō it is said:
the birds of heauen, the clou-
des of heauen, and the starrs
of heauen, and finally the An-
gells. By the earth is vnder-
stood all that is compassed by
the ayre, as the waters of the
sea, and of the riuers, which
are in the lower parts of the
earth, and also all liue crea-
tures, plants, stones, mettals,
and

DOCTRINE. 29

and all other things which are found in the earth, or in the sea, it is therefore said, that God is creator of heauen and earth, because these two are the principall parts of the world, the one aboue, in the which the Angels remaine, and the other beneath in which men doe dwell, which are the two moſte noble creatures of all others, the which alſo all others doe ſerne, as they are alſo bound to ſerue God who hath made them of nothing, and placed them in ſo high eſtate.

30 CHRISTIAN

The Declaration of 2. Article.

Scholar.

S. **D**Eclare vnto me now
the second article:
what signifieth: And in Iesus-
Christ his onlie Sonne our
Lord.

M. The Sonne of God om-
nipotent, of whom we haue
spoken in the first article,
hath one true and naturall
Sonne: who is called Iesus-
Christ, and that you may see
in some sort how God hath
begotten this Sonne, take the
example of a looking glasse.
When

DOCTRINE. 31

When one doth looke in a glasse, presētly he produceth an Image of himselfe, so like as no difference can be found, in so much as it is not only like in shape, but in mouing also, for that if the mā moue, the Image will also moue, and this Image being so like, is nor made by any labour, neither is it long in making, nor with instrumēts, but in a moment, and with one looke only. In like maner you haue to think, that God beholding himselfe with the eye of vnderstanding, in the glasse of his Diuinity, doth produce an Image most liken vnto him-

32 CHRISTIAN

Ielfe. And because God hath
 geuen vnto this Image al his
 owne substance and his owne
 being (which we can not doe
 in behoulding our selues in a
 glasse) therefore that Image is
 the true Sonne of God, albeit
 our Images which we see in
 glasses are not our sonnes.
 Hereof you must gather, that
 the sonne, of God, is God as
 the Father, and one and the
 same God with the Father,
 seing he hath the same substā-
 ce that his Father hath, Fur-
 thermore you haue to gather,
 that the Sonne of God is not
 younger then his father but
 was alwaies, because he was
 be-

DOCTRINE. 33

begotten by Gods only beholding him selfe, and God hath alwaies beholden him selfe. Lastly you haue to gather, that the Sonne of God was not begotten, with helpe of a woman, nor in length of time, nor in delight of concupiscence, nor any other imperfection, because, as it hath beene said, he was begotten of the Father alone, by the only beholdinge him selfe, with the moſte pure cye of his diuine vnderſtanding.

S. What doth it meame, that this Sonne of God is called Ieſus Chriſt?

M. This name of IESVS, ſigni-

34 CHRISTIAN
signifieth a Sauour, and
Christ, which is his surname,
signifieth high Priest, and
King of all Kinges, because,
as I haue tould you, in decla-
ring the signe of the Crosse,
the Sonne of God became
man, to redeeme vs againe
with his blood, and to bring
vs to eternall saluatiō. And so
whē he became mā, he tooke
this name Sauour, to shew
that he was come to saue vs,
and he was honored by his
Father, with the title of
Highest Priest, and Supreme
King, for that Christ doth
signifie all this, and hereof
wee are called Christians.

S. What

DOCTRINE. 35

S. What is the reason that all men take off their capps, or bowe downe, when **IESVS** named, which is not done, to other names of God.

M. The reason is, because this is the proper name of the Sonne of God, and all others names are common. And againe, because this name doth present vnto vs, how God humbled himselfe for in makinge himselfe man for vs. Therefore we for gratitude, owe our selues vnto him and not only wee Men, but the Angells of heauen also, and the Diuels of hell, do bowe to this name the one for loue, & he

36 CHRISTIAN

the other by force: for that God will, that all reasonable creatures doe bowe vnto his Sonne: seing that he hath abased himselfe, for our loue to the death of the Crosse.

S. Wherefore is it said, that IESVS Christ is our Lord?

M. Because he hath created vs, together with his Father, & so is our Maister & Lord, as his Father is. And moreouer, for that by his trauels & Passion, he hath bought vs againe, from the captiuitie of the Diuell, as wee shall say by and by.

of

Of the third Article.

S. IT followeth, that you declare vnto me the third Article, what meaneth: Who was conceived by the Holie Ghost, borne of de Virgin Marie?

M. in this article is declared, the newe & maruelous manner, of the Incarnation of the Sonne of God. You know, that all other men are borne of a Father and mother, and that the mother remaineth not a virgin, after the conceiuinge and bringinge forth of a child. But the Sone of God

D inten-

CHRISTIAN 38

intending to make himselfe
Man, would haue no Father
in earth, but a Mother only:
to witt, the perpetuall and
most pure Virgin Marie, in
whole wombe the Holie
Ghost (the third person in
Trinitie, one and the selfe sa-
me God with the Father, and
the Sonne) by his infinite
power, formed of her most
pure blood, the bodie of a
perfect childe: & at the same
time created a most noble sou-
le, ioyning it to the same bo-
die: all which the Sonne of
God vnited to his owne Per-
son. And of Iesus Christ that
before was onlie God, beca-
me

DOCTRINE. 39

me man, who as he is God, hath a Father without a Mother, and as he is Man, hath a mother without a father.

S. I would haue some example or similitude to vnderstand how a virgin can conceiue?

M. The secrets of God must be beleeued, although they be not vnderstood; because God can doe more then we can easily vnderstade, and therefore, it is said in the beginning of the Creede, that God is omnipotent. Yet there is a fit example in the creation of the world. You know that ordinarily the ground doth not
D 2 bring

40 CHRISTIAN

bring forth corne, vnles it be
 plowed, sowne, watred with
 raine, and warmed with the
 sunne, and yet in the begin-
 ning, when corne was first
 brought forth, the earth being
 neither tilled, nor sowne, wa-
 tred, nor warmed (& so was
 a virgin in her kind) sud-
 dainly, by the only comman-
 dement of God almightie, &
 by his power, it brought forth
 corne: euen so the vnspotted
 wombe of the blessed virgin
 Marie, without company of
 man, at the onlie commande-
 ment of God, by the worke of
 the Holie Ghost, brought forth
 that pretious corne, of the
 living

DOCTRINE. 41

living bodie, of the Sonne of God.

S. If Iesus be conceiued, by the Holie Ghost, it seemeth that it may be said, that the Holie Ghost is his Father, as he is man.

M. It is not so: because to be a father, it is not sufficient to make a thing, but it is necessarie, that it be made of the substance of the maker: & therefore wee say, that the Mason is not the father of the house, because he maketh it of stones, and not of his proper substance. So the Holie Ghost hath made the bodie of the Sonne of God, but he

D 3 hath

42 CHRISTIAN

hath made it, of the bloude of the virgin, & not of his owne proper substance: and therefore the Sonne of God, is not the Sone of the Holie Ghost, but the Sonne of God the Father as he is God, because he hath his God head of him: and he is the Sonne of the B. Virgin, as he is man, for that he hath mans flesh of her.

S. Wherfore is it said, that the Holie Ghost did this worke of the Incarnation? did not the Father, and the Sonne also concurre therein?

M. That which one Diuine Person worketh, the other two worke likewise the same, because

DOCTRINE. 43

because they haue one & the same power; wisdom and goodnes: yet not withstanding the works of power be attributed vnto the Father: those of wisdom, vnto the Sonne: and those of loue, vnto the Holie Ghost: and because this was a worke of the highest loue of God towards mankind, it is therefore attributed vnto the Holie Ghost.

S. I would haue some example to vnderstand; how alle the three diuine Persons haue concurred to the Incarnation, and yet the Sonne is onlie Incarnate?

M. When one man putteth

44 CHRISTIAN

on a garment, and two other doe helpe to cloath him, three doe tehn concutre to the cloating of him, and yet one only is clothed: so all the three diuine Persons cōcurre to worke the Incarnation of the Sonne of God, but only the Sonne is incarnate, and made man.

S. Wherefore is it added in the article: Borne of the Virgin Marie?

M. Because in this also there is a strange mysterie, that is, that the Sonne of God came forth of the wombe of his Mother at the end of the ninth moneth, whithour paine
ne

DOCTRINE. 45

ne or harme of his said Mother, not leauing any signe therof at all : euen as he did when rising frō death he wēt out of the closed sepulchre, & when he entred & went forth of the chamber where his disciples were, the dores being shut, & there vpon it is said, that the mother of our Lord Iesus-Christ was alwaies a Virgin, before his birth, in his birth, & after his birth.

Of the fourth Article.

S. What meaneth that which followeth in the fourth article? He suffered vnder

46 CHRISTIAN

vnder Pontius Pilate, was crucified, dead and buried?

M. This article conteineth the most profitable mysterie of our redemption, and the summe is, that Christ after he had conuersed in this world, aboue thirtie three yeares, & had taught, with his most holie life, his doctrine, & his miracles, the way of saluatiō, was vniustly caused by Pōtius Pilate (who was gouernor of Iewrie) to whipped, & nayled vppon a Crosse, vppon the which he died, & by certaine holie men, was buried.

S. Concerninge this Mysterie, the doe occure vnto me
some

DOCTRINE. 47

some doubts, and I desire by you to be cleared of them, to the end I may be the more gratefull vnto God, for so great a benefit, by how much I shal the better vnderstand it. Tell me then, if Christ be the Sonne of God omnipotent, how happend it, that he was not deliuered by his Father, out of the hands of Pilate? Or rather if the same Christ be God wherfore did he not deliuer him selfe?

M. Christ could if he would haue deliuered him selfe, by a thousand meanes, out of the handes of Pilate, Yea more, the wole world had

48 CHRISTIAN

had not bene able to doe him any euil , if he had not bene willing: & this is clearly seene, because he knew and foretold vnto his disciples, that the Iewes would seeke to put him to death, and that they would whippe him , stone him , and finally kill him. Yet he did not hid him selfe, but went to meete his enimies. And whē they sought to take him, and knew him not , he said him selfe he was that man for whō they sought: at which time also , they all fallinge backwards as deade men , he did not depart thence as he might haue done, but expected and
per-

DOCTRINE. 49

permitted them to recouer themselves : and after, he suffered himselfe to be taken, bound, and led like a meeke lambe, where they would.

S. For what cause did Christ, being innocēt suffer him selfe to be vniusly, crucified and slaine?

M. For manie reasons. But the principal reason was, to satisfie unto God for our sinnes. For you haue to know, that the offence is measured according to the dignitie of him who is offended: & contrairie-wise, the satisfaction is measured according to the dignitie of him who doth sa-

E

tisfie:

30 CHRISTIAN

tisfie: as for example, if a seru-
 uant should giue his Prince
 a blow, it should be esteemed
 a most grieuous offence ac-
 cording to the greatnes of
 the Prince: but if a Prince
 should giue his seruāt a blow,
 it were a smale matter accor-
 ding to the base estate of the
 seruant. And contrariwise, if
 a seruant take off his cappe
 vnto his Prince, it is but litle
 esteemed, but if the Prince
 should take off his, vnto his
 seruant, it would be a notable
 fauour, accordinge to the rule
 we speake of. Now because
 the first man & with him all
 we haue offended God, who is
 of

DOCTRINE. 51

of infinite dignity, the offence did require infinit satisfaction and because there was neither man nor Angell of so great dignity, therefore the Sonne of God came, vvho being God & of infinit dignity, and hauing taken mortall flesh, in the same flesh he submitted him selfe for the honour of God, to the death of the Crosse, and so satisfied with his paines for our faults.

S. What other cause is there, for vvhich Christ vvould suffer so bitter a death.

M. To teach vs by his example, the vertues, of Patience, Humilitie, Obedience and

32. CHRISTIAN

of Charity: which are foure
vertues signified in the foure
extreme parts of the Crosse;
because greater patience can
not be found, then to suffer
vniustly so ignominious a
death nor greater humilitie,
then for the Lord of all Lor-
des, to submit himselfe to be
crucified betwixt theeues:
nor greater obedience thē to
bewilling rather to die, then
not to fulfil the commande-
ment of his Father: nor grea-
ter charitie then to yeeld his
life, to saue his enemies. And
you must know, that Charitie
is more shewed in deedes, thē
in wordes, and more in suffe-
ring,

DOCTRINE. 53

ring, then in doing and so Christ, who would not only bestow vpon vs infinite benefits, but suffer also, and die for vs, hath shewed that he loueth vs most ardently.

S. Seeing Christ is God and man as you said before, and it seemeth that God can not suffer, nor die, how doe we then say, that he suffered & dyed?

M. Christ being God and man, can suffer, and not suffer, die & yet not die. For in that he is God, hee could neither suffer nor die: but as hee is man he could both suffer and die. And therefore I tould you, that being God, he was

E 3 made

54 CHRISTIAN

made man, to satisfie for our sinnes, suffering the paines of death, in his most holy fleih: vvhich hee could not haue done, if hee had not bin man.

S. If Christ haue satisfied his Father, for the sinnes of all men, vvhence cometh it, that so many are damned, and that vve haue neede to do pennance for our sinnes?

M. Christ hath satisfied for the sinnes of all men: but it is necessarie; to apply this satisfactiō in particular, to this man, and to that man. Which is done by faith, by the Sacraments, by good workes, and particularly by pennance: and the-

DOCTRINE. 55

therefore wee haue neede to doe penance, & other good workes, though Christ haue suffered, and wrought for vs. And the cause that many are damned, or remaine enimies to God, is for that either they wil not haue faith, as Iewes, Turkes, and Heretikes; or because they will not receiue the Sacraments, as those that will not be baptised, or will not confesse their sinnes, or will not doe such pennance as they can, for their sinnes, nor resolute to liue conformably to the law of God

S. I would haue some example to vnderstand this.

E 4

M. Ta-

36 CHRISTIAN

M, Take the example of one, which should take great paines and with sweat & labours shou'd gaine so much money, as were sufficiēt to pay all the debts of this cittie, and should put the same in a bancke, to the end it should be giuē vnto all such as should bring a warrant frō him: this man surely had satified for all, so much as lyeth in him: and yet many might remaine still in debt, for that they would not, either for pride, or for slouth, or for some other cause, demand his warrant, and carrie it to the bancke, to receaue the money.

S. What

DOCTRINE. 57

S. What signifieth, Hee descended into hell? and what doth hell signifie in this place?

M. Hell it the lowest, and deepest place in this world to witt, the middle of the earth.

Tho. in a.d. 45. q. 1. 6. 3. And the Scripture in many places, putteth heauen as opposite vnto hell, as the highest place vnto the lowest. But in this depth of the earth, there are foure, as it were great caues: one for the damned, which is the deepest, of all, and so it is agreeable, that the proud diuels, and the men which imitate them, bee in the lowest place, & furthest from heaue
that

58 CHRISTIAN

that can be. In the second
 caue, which is something hig-
 her, are those soules, which
 suffer the paines of Purgato-
 rie. In the third, which is
 yet higher, are the soules
 of those children, that die
 without baptisme, whoe doe
 not suffer torment of fire, but
 onelie the perpetuall priua-
 tion of eternall felicitye. In
 the fourth, which is the hig-
 hest, remained the soules of
 the Patriarches, Prophetes
 and other holie men, that
 died before the comming of
 Christ. For albeit those holy
 soules had not any thinge to
 be purged, yet they could not
 enter

DOCTRINE. 59

eter into glory, before Christ by his death, had opened the gate of eternall life. And therefore they remained in that higher place called, the place of the holie Fathers, otherwise Abrahams bosome: where they suffered no paines at al, but enioyed a sweet repose, expecting the comminge of our Lord with great ioy. And so we read in the Gospel. Luk. 16. that the soule of that poore beggar Lazarus, was carried by an Angell to rest in the bosome of Abraham, where he was seene by the rich glutton, who, burning in the flame of hell
cast

60 CHRISTIAN

cast vp his eyes, and sawe Lazarus in a farre higher place, remaining in great ioy & cōsolation, enjoying the fruites of his former patience.

S. Into which of these foure partes of hell, did Christ descende after his death?

M. There is no doubt, but he descended into the place of the holy fathers: and suddenlye made them blessed: & after led them with him into the kingdom of heauen. He made himselfe also scene vnto all the other partes of hell: terrifying the deuils, as a victorious Triūpher: threatninge the damned, as a supreame Iudge:

DOCTRINE 61

Judge : conforſting the ſoules
in Purgatorie, as their Aduo-
cate and deliuerer. So that
Chriſt deſcended into hell, as
a king vſeth ſometimes to re-
paire into priſons to viſite
priſoners, and to ſhew fauour
to whom it pleaſeth him.

S. If Chriſt was dead & his
bodie did lie in the ſepulchre,
then, he did not whollie deſ-
cende into hell but onlie the
ſoule of Chriſt, and how is it
then ſaid, that Chriſt deſcen-
ded into hell?

M. Death had force to ſe-
perate the ſoule of Chriſt frō
his bodie, but it could not ſe-
parate either the ſoule or the

E

bodie

62 CHRISTIAN
bodie , frō the Diuine person
of the same Christ. And the-
refore we beleeeue , that the
Diuine persō of Christ, remai-
ned with his bodie, in the se-
pulchre , and that the same
person descended with his
soule into hell.

Of the fift Article.

S. **H**OW is it true, that our
Lord rose from death
the third day, seeing that
from friday in the euening,
when he was buried, vnto the
night before Sunday , when
he rose there wanteth of two
whole dayes ?

M. We

DOCTRINE. 63

M. We doe not say, that Christ rose after three whole dayes, but the third daye, which is most true. For he was buried on friday, which is the first day, though not a whole daye, & so hee remained in the sepulchre, all saturday, and a part of sunday, which is the third day, For the naturall day beginning the night before, at the setting of the Sunne, the first houre after the sunne setting, is the first of the daye following.

S. For what cause, did not Christ rise streight after his death, but would expect the third day.

F 2

M. Be-

64 CHRISTIAN

M. Because hee would shew that he was trulye dead, he would remaine there in the graue, so long as sufficed to proue this trueth. Moreouer I woulde haue you consider, that like as Christ liued amongst men, thirtie three, or thirtye foure yeares : so hee would stay amongst the dead, at least, thirtie three, or thirtie foure houres. For so many they are, if y ou put together one houre of Friday (for hee was buried an houre before sunne setting) twentie foure houres of the Saturday, and eight ro nine houres of the Sunday. For he rose at midnight,

DOCTRINE. 65

night, towards the beginning of the morning.

S. Why is it said of Christ, that hee rose, & of other dead, as of Lazarus, & the widowes sonne, that they were raised from death?

M. The reason is, because Christ beinge the Sonne of God, rose of himselfe, to wit, by vertue of his God head, he reunited his soule to his bodie, and so began to live againe. But other dead men cannot returne to life, by their own power. And therefore it is said, they were raised by other. As we all at the day of Iudgemēt, shall bee raised by Christ.

66 CHRISTIAN

S. Is there any other difference betwixt the Resurrection of Christ, & of others, which returned to life before him?

M. There is this difference, that the others rose mortall, & therefore they died againe: but Christ rose immortall, neither cā hee euer dye any more.

Of the sixt Article.

S. **N**OW let vs come vnto the sixt article, which is of the Ascension. I desire to know, how long our Sauour remaine vpon earth, after his resurrection: and for what cause?

M. Hee

DOCTRINE. 67

M. Hee remained fourtie dayes , as you may consider, by numbring the dayes , betwixt the feasts of his Resurrection, and Ascension. And the reason of his so long stay was because hee would , with manie , and diuers apparitions , establish the Mysterie of his most true Resurrection. For that the same seemeth as it were, the moste harde. And he that beleeueth it , hath no difficultie to beleue the rest. For he that riseth, was certainlye dead before. And he that was dead , was first borne : And so he that beleueth the Resurrection

68 CHRISTIAN

of Christ, findeth no labour in beleeuinge his death, and natiuitie. And likewise, for so much as the earth is not a conuenient place for glorious bodies, but heauen, therefore hee that beleeueth the Resurrection of our Sauour, can easely beleue his going vp into heauen.

S. I would knowe the cause, wherefore it is said, that Christ went vp into heauen, and of his most holv mother it is said, that she was assumed, or taken vp into heauen, & not that she ascended or wēt vp?

M. The reason is easie. For that Christ beinge God & mā,
 went

DOCTRINE. 69

went vp into heauen , by his owne powre , as hee also rose by his owne powre. But his mother, who is a meere creature , though most worthy amongst all others, was raised from death . and assumed vnto the kingedome of heauen , not by her own powre, but by the powre of God.

S. What meaneth Hee sitteth at the right hand of God the Father almightie?

M. You must not imagine that the Father is on the left hand of the Sonne : nor that the Father is in the midst, hauinge his Sonne on the right hande, and the Holie Ghost.

Ghost on the left corporally.
For as well the Father as the
Sonne, according to his God
head, and the Holie Ghost
are euery where. Neither can
it be properly said, that one
is one the right hande of an
other: but to bee at the right
hande, in this article, signi-
fieth to be in equall height,
glorie and maiestie: Greg.
Nazian orat. 35. quest. de
Nat. Domin. Ambros. in
epist. 82. ad Eccle. Vercel.
because when one is side by
side of an other, one is not
higher, nor lower then the
other. And to vnderstand
this manner of speech, the
holy

DOCTRINE. 71

holy scripture in the Psalme
109. which beginneth: (Di-
xit Dominus Domino meo.
&c.) doth once say, that the
Sonne doth sitt at the right
hande of the Father: and an
other time saith, that the Fa-
ther is at the right hande of
the Sonne, instructing vs, that
they are in deede in equall
height: as wee haue said. So
that Christ when hee went
vp into heauen, ascended
aboue all the quiers, and or-
ders of the Angels. and of the
blessed soules, which he ca-
ried with him, & arriued vn-
to the high throne of God &
there staid: not going aboue
his

72 CHRISTIAN

his Father, neither remaining vnder him, but resting (as wee may say) side by side by his Father, as equall with him in glorie and greatnesse.

S. Seeing Christ is God and man I would know, if hee sit at the right hād of the Father, as he is God onely, or as he is also man?

M. Christ as hee is God, is equall to the Father: as he is man he is lesse then the Father: yet for somuch as Christ God and man, are not two Christs, nor two persons, but one Christ only, and one Person only: therefore it is saide, that Christ God and man, sitteth

DOCTRINE. 73

sitteth at the right hande of the Father. And so the humanie of our Lorde to wit his flesh & soule are in the throne of God, on the right hande of God the Father. Not by theire proper worthines, but because they are vnited to the person of the true & naturall Sonne of God.

S. I woulde haue some similitude to vnderstande this.

M. Take the similitude of a kings robe. When the king being vested with his purple robe, sittinge in his royall throne, and all the Princes of his kingdome sit below him, the kinges robe is in a more

G

the

74 CHRISTIAN

the kinges robe is in a more
eminēt place, thē the Nobles
themselues are, because it is in
the selfe same throne with the
kinge. And this is done, not
because the robe is of equal
dignity with the kinge, but be-
cause it is ioined to the king,
as his proper garment. So the
flesh & the soule of Christ, doe
sitt aboue al the Cherubims &
Seraphims, in the same seat
with God: not by the dignitie
of their owne nature, but be-
cause they are vnited vnto
God not only as the garmēt is
vnto the kinge, but in much
neerer sort, to wit, by perso-
nall vnion, as hath bene said.

of

Of the seventh Article.

5. **F**Rō thence he shall come to iudge the quicke, & the dead. When shall this comminge of our Lord be?

M. It shall be at the end of the world. For you are to vnderstande, that this world is to haue an end, and to be destroyed with an inundation of fire, which will burne all things vpon the earth. And there shall be no more daies nor nights, nor marriages, nor marchandise, nor any of these thinges (which you now see, So that in the

76 CHRISTIAN

last day of this world (which
no man can know, how neere
it is nor know long hence)
Christ will come downe from
heauen, to make the generall
Iudgement. And these wor-
des, FROM THENCE HE
SHAL COME, doe forewar-
ne vs, not to belecue any that
shall call himself Christ, or
that would deceiue vs, as An-
tichrist will endeauour to
doe, towards the of the
worlde. For that the true
Christ, will not come foorth
of any deserte, or obscure
place, but will come from the
highest heauen, with so much
glorie and maiesty, as no man
can

DOCTRINE. 37

can doubt, whither it be he or no. Like as whē the sun rileth, it cōmeth with so much light, as no man can doubt whether it be the Sunne or no.

S. Wherefore doe we say, that hee shal iudge the quick and the dead? that not al men be dead at that time, and all then rise againe?

M. By the quicke and the dead, may be vnderstood, the good which liue with the spirituall life of grace, the bad which are spiritually dead by sinne. But it is true also, that Christ will come to iudge the quicke and the dead corporally: because at that day many

78 CHRISTIAN

thal befound aliue : Who
though they be liuing in that
last day , & some also shall be
young, or childré, yet all shall
dye in an instant, and suddenly
rise againe , thereby to paye
the debt of death. S. August.
lib. 20. cap. 20. de Ciuit. Dei.

S. I haue heard many ti-
mes , that whosoever dyeth
in mortal sinne , goeth pre-
sently vnto hell, and whoso-
uer dyeth, in the grace of God
goeth presently to purgatorie
or to heauen ; how then are
all to be iudged , the senten-
ce being alreadie giuen?

M. At the death of euerie
one, the particular iudgment
is

DOCTRINE. 79

is giuen of t^e at soule, which departeth from the bodie, but after at the last day, ther shall be an vniuersall iudgement of the whole world. And this for many causes. First, for Gods honour; because many now seeing bad men in prosperity, and good men afflicted, imagine that God doth not gouerne the world wel. But at that time, it shal be clearly seene, how God hath seene and noted al things, and how with great iustice, he had giuen vnto the bad, some temporal prosperitie, in recompence of some good workes of theirs,

80 CHRISTIAN

of small momēt: intending afterwardes, to give thē eternall paine, for their mortall sinnes. And cōtrariwise vnto the good, hee hath giuen temporall affliction, for punishemēt of some venial sinnes, or to give thē occasion and to make them doe penance, intending afterwardes, to rewarde them, with an infinite treasure of glory, for their good workes. Secondly, for the glorie of Christ, because he being vniustly condemned, & by many not knowne, nor honoured as hee ought to bee,

DOCTRINE. 81

be, it is reason there should
bee a day whē all the worl-
de shall know him. and ho-
nour him, either by force,
or for loue, as their true
king, & Lord of all. Thridly,
for the glory of the Saints;
to the end it may bee seene
vnto all, how God hath
glorified them, who were
persecuted, & vexed in this
world. Fourthly, for con-
fusion, of the proude ene-
mies of God. Fifthly, because
the bodie shall haue senten-
ce together with the soule,
of glory, or of punishment
eternall.

82 CHRISTIAN

Of the eight Article.

S. **T**He eight article saith:
I beleue in the Holy
Ghost: what signifieth the
Holie Ghost?

M. Here is declared the
third Person of the most
Holie Trinitie ; as in the first
article, was declared the first
and in the other six ; the se-
cond: so that the Holie Ghost
is not the Father, nor the
Sonne, but a third Person,
which proceedeth from the
Father, and the Sonne, and is
true God, as the Father and
the Sonne, yea the same God,
because

DOCTRINE. 83

because he hath the same di-
ninitie, which is in the Fa-
ther, and the Sonne.

S. I would haue some simi-
litude of this.

M. Diuine matters, can not
be perfectly declared by any
examples of created things,
and especially by corporall
things, notwithstanding take
you the example of a lake,
which is deriued of some ri-
uer; as the riuer is deriued
from some fountaine, and
yet all is one, and the same
water: so the eternal Father,
as a fountaine, produceth the
Sonne as a riuer, the Father
and the Son, as a fountaine

&c

84 CHRISTIAN

& a riuer, produce the Holy Ghost as a lake: & yet the Father, and the Sonne, and the Holie Ghost, are not three Gods, but one onely God.

S. Wherefore is the third Person in Trinitie called Holy Ghost? Are not also al Angels, & all the blessed soules, spirits, and holie?

M. God is called the Holie spirit by excellencie, because he is the chiefest spirit, and most holie, and authour of all created spirits, and of all holines. Like as amongst men, there are many that are fathers and holie, either by office, or by goodnes of life, to

DOCTRINE. 85

to wit, many good bishops,
or priests, for religious men:
and yet there is none called
Holie Father, but the Pope:
because this name belongeth
vnto him alone by excellēcy,
being the head of all other
fathers, and ought to be the
most holy of all, by goodnesse
of life, as he is office, repre-
senting vnto vs the person of
Christ.

S. If the name of holie
Ghost, belōg vnto God by ex-
cellency, wherfore is it onely
attributed vnto the third Per-
sons not the Father also, &
the Sonne, a Spirit, and Holy
by excellencie?

H

M. Is

86 CHRISTIAN

M. It is true. But because the first Person hath a proper name, - to wit, the Father: and the second hath a proper name, to wit, the Sōne, to the third is left the common name, to distinguish him from the other two. And moreover you are to know, that when it is said of the third diuine Person, that hee is the Holie Ghost, these two wordes make one name onely. As when a man is called Ioannes Maria, they are one only name, though otherwise Iohn & Marie, are cōmonly two names.

S. What meaneth it, that the Holy Ghost is painted in
the

DOCTRINE. 87

the forme of a Doue , especially ouer Christ, and our Ladie?

M. You must not thinke that the Holie Ghost hath a bodie , or that he can be seen with corporall eyes : but hee is painted so , that wee may know the effects , which hee worketh vpon men. And because the doue is simple , pure iealous, and fruitful, he is therefore painted ouer Christ and our Ladie, to the end we may vnderstand, that Christ and our Ladie were full of grace , and of the gifts of the Holie Ghost , and in particular, of holie simplicitie, puri-

88 CHRISTIAN

tie, zeale of soules & spiritual fecūditie, by the which they haue gained infininit childrē, to wit, all the faithful, and good Christians.

S. What meaneth it that the Holie Ghost is painted over the Apostles, in forme of fire tongues?

M. Because the Holy Ghost, ten daies after the Ascension of our Lord, came vpon the Apostles, and replenished thē with knowledge, with charity, & with eloquence; teaching them to speack with all tongues, to the end they might be able to precha

DOCTRINE. 89

preach the holy faith,
through the whole word.
And in signe of these won-
derfull effects, he caused
those tongues of fire to ap-
peare: because the light of
that fire, doeth signifie wis-
dome, the heate of the same,
doth signifie charitie, & the
forme of a tongues, signi-
fieth eloquence: & for that
this was a most great bene-
fit, which God bestowed
vppō his Church, therefore
wee doe celebrate that
great Feast called Pentecost,
or the Feast of the holy
Ghost.

Of the ninth Article.

S. **W**hat signifieth that which is said in the ninth article. The holie Catholique Church: the communion of Saints?

M. Heere beineth the second parte of the Creede. For the first parte belongeth vnto God, the second, vnto the Church, the Spouse of God. And as in God wee beleue one Diuinity, and three Persons: so in the Church we beleue, that there is one onely Church: and that it hath three principall graces: the first

DOCTRINE. 91

first in the soule, which is the remission of sinnes : an other in the bodie, which shal be in the resurrection of the flesh : and the third in the soule & bodie together, which shal be life eternal as we shal see in the articles following.

S. May it please you to declare vnto me, the whole article word by word, and first what meaneth the Church ?

M. It signifieth a conuocation, or congregation of mē, which ar baptised, and make profession of the faith, and lawe of Christ, vnder the obedience, of the chief : Bishop of Rome : & it is called Con-

92 CHRISTIAN

uocation, because we are not borne Christians, as we are English men, Italians, French or of any other countrie: but we are caled Christians of Christ, & we enter into this congregation, by baptisme, which is as the dore of the Church. And to be in the Church, it doth not suffice to be baptised, but it is needfull to beleue, and confesse the holy faith, & law of Christ, as the pastors and preachers of the same Church, doe teach vs. Neither doth this suffice but it is necessarie to obey the chiefe Bishop of Rome, as Vicar of Christ, to wit to acknowledge

DOCTRINE. 93

knowlegd and hold him for chiefe Superiour, and Vicar of Christ.

S. If the Church be a congregation of men, how doe wee call those buildings Churches, where Masse & other Service of God is said?

M. Because the faithfull, which are the true Church, are gathered together in those buildinges, to practise the exercises of Christiã; therefore those buildings are also called Churches: chiefly when they are dedicated & consecrated to the service of God. But wee in this article doe not not speake of the Churches made
of

94 CHRISTIAN

of stone & wood, but of the
liuing Church, which is the
faithfull baptised people, and
obedient vnto the Vicar of
Christ, as hath bene said.

S. Why is it saide, The
Church, and not the Churches,
seeing many congrega-
tiōs of the faithfull, are foun-
ded in diuers partes of the
world?

M. Because the Church is
but one, though it conteine
all the faithful, which are
dispersed through the whole
worlde, not onely those
which are now liuing, but
also those, which haue bene
frō the beginning, & shall be
vntill

DOCTRINE. 95

untill the end of the world.
And therefore it is not only
called one, but also Catho-
lique, that is to say vniuersall,
because it is extended to all
places, and to all times.

S For what reason is the
Church called one onely, if
it conteine so great a multi-
tude of men?

M. It is called one onely,
because it hath one onely
head, which is Christ, and his
one onely Vicar in earth, the
Bishop of Rome; and a-
gaine, because it liueth by
one and the same spirit, and
hath one & the same law. As
a kingdome is called one be-
cause

96 CHRISTIAN

cause it hath one onely king,
& the same lawes, though in
that kingdome, there be ma-
ny prouinces, & many more
Cittie ore townes.

S. Wherefore is it said, that
this Church is holy, seing
there are many wicked men
in it?

M. It is called, holy for three
reasons: first, because the head
thereof, which is Christ, is
most holie life: as one that
hath a faire face, is said to be
a faire man though he haue
some crooked finger, or some
blot on his breast or shoul-
ders. Secondly, because all
faithfull people are holy, by
faith

DOCTRINE. 99

faith and profession, for they haue on most true and diuine faith, and make profession of the holie Sacrements, and of a most iust law, which doth not commande any thing, but that which is good, and forbiddeth nothing, but that which is euill. Thirdly, because there are alwaies in the church, some assured ly good, not onely by faith and professiō, but by vertues & manners also: where as among Iewes, Turkes, Heretikes, and such like people, who are out of the church, none at all can truelie be good.

S. What signifieth; the
I Com-

96 CHRISTIAN

cause it hath one onely king,
& the same lawes, though in
that kingdome, there be ma-
ny prouinces, & many more
Cittie ore townes.

S. Wherefore is it said, that
this Church is holy, seing
there are many wicked men
in it?

M. It is called, holy for three
reasons: first, because the head
thereof, which is Christ, is
most holie life: as one that
hath a faire face, is said to be
a faire man though he haue
some crooked finger, or some
blot on his breast or shoul-
ders. Secondly, because all
faithfull people are holy, by
faith

DOCTRINE. 99

faith and profession, for they haue on most true and diuine faith, and make profession of the holie Sacrements, and of a most iust law, which doth not commande any thing, but that which is good, and forbiddeth nothing, but that which is euill. Thirdly, because there are alwaies in the church, some assured ly good, not onely by faith and professiō, but by vertues & manners also: where as among Iewes, Turkes, Heretikes, and such like people, who are out of the church, none at all can truelie be good.

S. What signifieth; the
I Com-

98 CHRISTIAN

Communion of Saints?

M. It signifieth, that the body of the holy church, is in such sort vnited, that of the good of one mēber, al the rest doe participate: Ps. 118. Vers. 63. Rom. 12. whereby how many so euer there be in farre contries, though we doe not know them, yet their Masses, diuine offices other praiers & good works help vs also. And this communion is not onely here vpon earth, but our masses praiers, and other good workes, helpe those that be in purgatory: and the prayers of such, as are in heauē helpe vs, & the soules also in purgatory.

S. M

DOCTRINE. 99

S. If this be so, it needeth not to pray for any in particular, nor to procure Masse to be said for this, or for that soule in purgatorie, seing all good is common.

M. It is not so: Because Masse, prayers, and other good workes, though they be in some sorte common vnto all; yet they helpe more such as they are done for them in particular, then others.

S. What shall wee say of such as are excommunicated, doe they also participate of the good workes of the faithfull, or no?

M. For this they are called excommunicated, because they haue not the cōmunion of the Saints, for they are like bowes, cut from the tree, or like mēbers separated from the bodie, which doe not enioy the good humors, that are spread amongst the other bowes, and vnited members. And by this you may gather, what account is to be made of excommunication; seeing he cannot haue God for his Father, that hath not the Church for his Mother. S. Cip. de vnit. Eccle.

S. Are then the excommunicated out of the Church,

as the Iewes, and other Infidels be?

M. So it is: but there is this difference, that the Iewes & Turkes are out of the Church, because they neuer enter in, being neuer baptised; Hiero in cap. 3. ad Tit. The Hereticks which are baptised, and haue lost their faith, are out, because they are gone forth, and fled away of themselues, and therefore the Church enforceth them, by diuers, punishments, to returne vnto the holy faith. As when a sheep flyeth from the folde, the shepheard forced him with his staffe to returne. But other

M. For this they are called excommunicated, because they haue not the cōmunion of the Saints, for they are like bowes, cut from the tree, or like mēbers separated from the bodie, which doe not enioy the good humors, that are spread amongst the other bowes, and vnited members. And by this you may gather, what account is to be made of excommunication; seeing he cannot haue God for his Father, that hath not the Church for his Mother. S. Cip. de vnit. Eccle.

S. Are then the excommunicated out of the Church,

as the Iewes, and other Infidels be?

M. So it is: but there is this difference, that the Iewes & Turkes are out of the Church, because they neuer enter in, being neuer baptised; Hiero in cap. 3. ad Tit. The Heretickes which are baptised, and haue lost their faith, are out, because they are gone forth, and fled away of themselues, and therefore the Church enforceth them, by diuers, punishments, to returne vnto the holy faith. As when a sheep flyeth from the folde, the shepheard forced him with his staffe to returne. But other

102 CHRISTIAN

excommunicated which haue
baptisme, and faith and did
enter in and not goe out of
themselues, are driuen out
by force. As when the shepe
are driuen forth an infected
sheepe, and leaueth the same
a prey for the wolfe. Yet
true it is, that the church
driueth not out the excom-
municated, to the end they
should euer remaine out, but
to the end they should repent
of their disobedience, & de-
mand to returne being hum-
bled, and so to be receiued
again into the bosome of
their mother, and to the
communion of Saints.

of

Of the tenth Article.

S. What is signified by the remission of sinnes? which is the tenth article.

M. This is the first of those three principall benefits, which are founde in the church. For which it is needfull to knowe, that all men are borne sinners, and enemies to almightie God, and after encreasing, they passe from euil to worse, vntil by the grace of God, their sinnes be remitted, and so become his friends and children. This grace which is so
 I 4 great,

great, is not found other where, then in the Holie Church, in which are all the holie Sacraments, and namely Baptisme and Penance: Eph. 3. Tit. 3. Which as heauenly medicines, cure men of all spirituall diseases, which are sinnes.

S. I pray you declare vnto me, a little better, how great this benefits is, of remission of sinnes?

M. In the world not found a greater euill then sinne is: not onely for that all euils in this life, and in the life to come, doe spring from it; but also, for that sinne is the cause, that man becommeth an

enemie to God. And what can
 be said worse, then to be ene-
 mie vnto him, who can doe all
 that he will and none can re-
 sist him? and who can defend
 him with whō God is angry?
 And contrariwise, in this life
 a greater good cannot bee
 found, then to be in grace: for
 who can hurt him, whō God
 defendeth, all things being in
 the hands of God? Briefly
 you know, that amongst cor-
 porall things, life is most este-
 med, because it is the founda-
 tion of al other good thinges:
 and death is most abhorred,
 because it is contrarie vnto
 life. So then, seeinge sinne is
 the

106 CHRISTIAN
the spirituall death of the soule,
and the remission of sinne,
is the life of the same soule:
you may easilie cōsider, how
greate a benefite is receiued
in the Church, seeing in it o-
nely, is the remissiō of sinnes.

Of the Eleuenth Article.

S. W Hat meaneth, the re-
surrection of the flesh?
which is the eleuenth article.

M. This is the second prin-
cipall benefite of the Holie
Church. to wit, that in the last
day, all those, whose sinnes
shall be remitted, shall retur-
ne to life.

S. And

DOCTRINE. 107

S. And others, which are out of the church, or haue not had remissio of their sinnes, shall not they returne also to life againe?

M. Touching naturall life, all shall returne to liue, as the good, so the bad. (1. Cor. 15. S. Ambros. de fide resur. Iob. 19.) But because the resurrection of the bad, shall be for their perpetuall torment, and not for any good to the, therefore that life of theirs, is called rather a death then a true life; and so the true resurrection, to wit. vnto life, worthie to be desired, shall not bee of any, but of the good,

110 CHRISTIAN

good, which shall be found without sinne.

S. I woulde know, if the same bodies, which we now haue, shall rise, or others like them?

M. There is no doubt, but the same bodies shall rise, because otherwise it should not be a true resurrectiō, if the same shoulde not rise, vvhich is fallen, and that same returne to liue, vvhich is, dead. And againe, the resurrection is to the end that the bodie be partaker of the reppard, or punishment, as it hath bene partaker of the good vvorkes, or the sinnes: and there must be
the

DOCTRINE. 109

the same bodie, because another bodie shoulde not merit either punishment or reward.

S. How is it possible, that bodie shoulde returne to liue which hath bin burned, and the ashes scattered with the winde, and cast into riuers?

M. Yes, for God can doe that which seemeth to vs impossible S. August. lib. 12. de cin. cap. 20. And therefore it is said, in the beginninge of the Creede, that God is omnipotent. And if you consider, that God hath made the heauen, and the earth of no-

thing.

310 CHRISTIAN

thing, it will not seeme hard
vnto you to beleue, that he
can bring againe to the for-
mer state, that which is tur-
ned into ashes.

S. I would knowe whe-
ther men will returne to
be men, and women to be
women or rather all to one
manner?

M. It is necessarie to be-
leue, that the men shal be
men, and the women shal
be women: because otherwise
they should not be the same
bodies, that they were be-
fore, and as I haue already to-
de you, they are to be the sa-
me, albeit in the life to come,
there

DOCTRINE. III

there shall not be any amore bringinge forth of children, nor husbandes, nor wiues, yet there shall be diuersitie of men & women, to the end, that euerie one enioye the reward of their vertues, which they haue exerciled in their owne sexe, and as it shall be a goodly sight to behold the glory of Martyrs, and of Confessors; so shall it be to behold the glorie of the virgins, and aboue al the mother of our Lord.

S. I pray you tell mee, in what age and stature, wee shall rise, seing that some doe dye children, som

112 CHRISTIAN

young men, others old?

M. All shall rise Eph. 4. in
state. stature, and in that state
which they had, or were to
haue, at the age of thirtie
three yeares, in the which
our Lord rose. August. lib. de
ciu, cap. 15. So that the chil-
dren shall rise, so great as they
should haue bene, if they
had arriued, vnto thirty three
yeares, and the olde men
shall rise in that flowre of
age, which they had, when
they were thirty and three
yeares old. And if any in this
life, haue bene blinde, croo-
ked, a dwarfe. or had any o-
ther deformitie, he shall rise
whole

DOCTRINE. 113

whole, lownd and with all
perfectiō, because the workes
of God are perfect. Deut. 32.
And so in the resurrection,
which shall be his proper
worke, he will correct the
errors, and defects of nature.

Of the twelfth Article,

S. What signifieth Life
everlasting? which is
the last article.

M. It signifieth a complete
felicitie, of the soule and of
the bodie. And this is the
chiefe good, and last end
which we gaine by being in
the Church.

K 3

S. Tell

II4 CHRISTIAN

S. Tell me I beseech you in particular, what goodnes shall there be in life euerlasting?

M. I wil teach you this misterie, by a similitude of the thinges in this world. You knowethat here in earth wee desire a bodie, that is sound, comelie, nimble, and strong: a soule that is wise, prudent, and learned, touchinge the vnderstanding, and full of all vertues, touching the wil: and besides these, we desire exteriour goods, to witte, riches, honours, powre, and pleasures. Euen so in internal life, the bodie for health shall

DOCTRINE. 115

shall haue immortallitie. 1. Cor. 15. with impassibilitie, that is to say, that nothing can harme it: for beautie it shall haue cleannes, to wit, it shall shine as the sunne: for nimblenes it shall haue agilitie, that in one moment. it shall be able to moue from one side of the worlde to the other, and from the earth to heauen, without any labour: for strength it shall haue such force, that without eatinge, drinkinge, sleepeinge, or other reste, it shall be able to serue the spirite, in all thinges that shall be necessarie, neither shall it haue

116 CHRISTIAN

feare of any thinge. Touching
 the soule, the vnderstan-
 ding shall be full of know-
 ledge, for it shall beholde the
 cause of all things which is
 God. The wil. shall be full of
 so much goodnesse, and cha-
 ritie, that it can not commit
 any venial sinne. The riches
 shall be to want nothing, ha-
 uing all thinges in God. Their
 honour to be the children of
 God, equall to Angels. Luc.
 20. for they shall be Kinges &
 spirituall Priestes for euer.
 Apoc. 5. & 20. Their power
 agreable: for together with
 God, they shall bee Lordes of
 the whole worlde, and bee
 able

DOCTRINE. 117

able to doe all that they shall haue will to doe: for that they shall alwaies be conformable to the will of God, which nothing can resist. Finally theire delightes shall be vn-speakable, because all their powers, as wel of the soule as of the bodie, shall be ioyned vnto their proper obiects. S. Aug. lib. 22. de ciui. Dei cap. 30. Wherof will arise a full contentement, a most perfect peace neuer proued before, a perpetuall gladnesse, ioye and exultation.

S. If euery one shall haue all these thinges, and euerie one shall be contented in one
maner,

118 CHRISTIAN

manner, then shall not one be more blessed in heauen then an other.

M. Yes assuredly, S. August. ibidem. For he who hath merited more in this life, shall haue greater reward, and shall be more happie. Yet for all that, there shall be no enuie, nor any discontentment: because each one shall be filled, according to their capacitie: & those which haue merited more, shall be more capable, and so shall haue more glorie. As for example: If a father hauing many children, one greater then an other, according to their age, shoulde make

DOCTRINE. 119

ke to euerie one of the a garment of cloth of golde, proportionable vnto cuerye ones stature there is no dout, but that the greatest shoulde haue the bigghest garment, and of greatest vawew, and yet euerie one woulde remaine cōtented: neither would he that were lesse, desire the garmēt of him that vvere greater, because it wvould not be so fit for him.

S. What is the cause that this beatitude of heauen. is called life euerlasting? shall not the damned liue also for euer in hel?

M. Life properlie is said to bee in those thinges, vvhich
mooue

120 CHRISTIAN

mooue of theſelues. Where-
vpon in a certaine māner. the
water of a fountaine is called,
liue water, becauſe it moueth:
and water of pooles is called
dead, becauſe it ſtandeth ſtill.
So the bleſſed in heauen, are
ſaid to haue eternall life, for
that they can worke all that
they will, with all their in-
warde, & outwarde powers.
without any impedimēt. And
they doe alwayes worke, &
exerciſe themſelues as they
moſt deſire. But the damned
in hell, notwithstanding they
liue for they ſhall neuer bee
conſumed) yet they are ſaid to
haue eternall death, becauſe
they

DOCTRINE. 121

they are still tyed vnto the fire, and torments, and are enforced euer to suffer, that which they would not: neither can they do any thinge, that they would. So that the blessed in heauen enioye all good, without any mixture of euill: & the damned in hell, doe suffer all euill, not being able to fulfill any of their desires.

S. What meaneth, Amen? which is put to the end of the Creede.

M. It meaneth, so is the trueth, to wit all that vvhich hath bin said, is true and certaine.

*The declaration of our Lords
prayer.*

CHAP. IV.

S. I haue learned through
the grace of God, vwhat
I am to beleue: I desire that
you nowv teach me, vwhat I
am to hope for and desire: &
by vwhat meanes I may ob-
taine it.

M. All that you nowv de-
mand, is contained in our
Lords prayer, vvhich vve call
the Pater noster: For in this
prayer is declared, vwhat thing
is to be desired, and of vvhom

DOCTRINE. 123

we are to demand it, and the selfe same prayers is the meanes to obtaine it.

S. Which is o r Lords prayer?

M. It is this. Our Father vvhich art in heauen, &c.

S. For vvhath cause doe you preferre the Pater noster, before all other prayers?

M. First, because it is the most excellent of all, beinge made by Christ himself, vvhich is the supreme vvildome. Secondly, because this prayer is shortest, and so is easie to bee learned and kept in memorie, & vvithall full of substance containing all that vvee ought to demande of God **S.**

124 CHRISTIAN

Aug ep. 121. cap. 12. Thirdly, because it is most profitable, and effectually, being made by him who is both our Iudge & our Aduocate : and therefore knoweth better then anie other how wee ought to demaunde, that wee may obtaine. Fourthlye, it is the most necessarie of all others in regard that all Christians are bound to knowve it and to repeate it euerie day; and therefore it is called the dailie prayer, that is to saye, a prayer to be said euery daye. Con. Tol. 4. can. 9. Con. Remen. can. 2. S Cyp. ser. 6. S. Aug. Ench. 71.

S. De-

S. Declare then (I praye you those first wordes; Our Father, which art in heauen.

M. These few words are, as it were, a litle preface, or a preparation to prayer: For in saying, that God is our Father, wee take corage & confidence to pray vnto him: in saying he is in heauen, wee remember our selues, that wee ought to goe vnto him, with great feare & humilitie, seeing hee is not an earthlie Father, but an heauenlie. Againe, in saying hee is a Father, wee consider that hee is vvilling to pleasure vs, in that we demaund: in saying he is

126 CHRISTIAN

in heauen, as Lord, & maister of the world, vve vnderstand that he can doe so much as he will. Finally, in saying he is a Father, vve remember that vve are the children of God, & heires of heauen: in saying he is in heauen, and considering that vve are on earth, vve remember that vve haue not the possession of our inheritance, but that vve are pilgrimes and travellers, in the land of our enemies, and therefore stand in great neede of his helpe.

S. Declare (if you please) vnto me all the words in particular.

M. The

M. The vvorde Father, albeit it belongeth to God, as he is Father of all things, by creation, yet in this prayer, it is vnderstood of God, as hee is the Father of good Christiāns, by adoption. S. Cip. Ser. 6. Aug. lib. 2. ser. in montec. 8 It is true also that sinners may saye vnto God, our Father, who desire to be cōuerted to him, & to become his childre. S. Gre Nissen de orat. 2. And onely those cannot truely say, the Pater noster, who neither are, nor desire to be the children of God, nor thinking at all of amēding themselves. S. Hier. ep. ad Dam. de filiis prodigo.

S. Wherfore is it said, Our Father and not my Father?

M. It is said, our Father, to the end vve may vnderstand, that vvee are all brethren, and as brethren ought to loue, and be vnited together. beinge the children of one and the same Father S. Cip. ler. 6. It is also said, our Father, to teach vs, that a common prayer is better then a priuate. & more profitable also vnto him that doeth pray. S. Amb. lib. 1. de ep. an. Cor. cap. 9. for the vvhiles each one saith; Our Father, euerie one prayeth for all, and all pray for euery one.

S. Who

S. Wherefore is it saide:
 vvhich art in heauen? Is not
 God in all places?

M. God is said to dwell in
 heauen not for that he is not
 in all places: but because hea-
 uen is the most noble parte of
 the world, & in it doth appea-
 re the greatnes powre, & wis-
 dome of God. Finally in it, God
 vouchsafeth to be seene face
 to face, of the Angels. & bles-
 sed men. S. Greg. Niss. de or.
 Dom. Chris. in cap. 9. Mat. S.
 Aug. 2. de ser. in mont. S. Cir.
 cat. 5. Myst. It may be also said
 that God is in heauen, becau-
 se he dwelleth in a particular
 manner, in the Angels and in
 Holie

Holie men, who are spiritual
Heauens.

S. Let vs nowe come vnto
the first petition, what mea-
neth: Hallowed be thy name?

M. Name in this place, sig-
nifieth fame & renowne, as
when wee say that one hath
agreat name, because he is
knowne of manie. Or that he
hath a good name, or an euill
name; because he hath a good
fame, or an euill fame, being
knowne of many, and com-
mended for good, or discom-
mended for bad. S. Aug lib.
2. de ser. in monte Cassia col.
o S. Bernard ser. 6. de qua-
drag. Wherefore to sanctifie
the

DOCTRINE. 131

the name of God , is nothing
elle , then to publiſh through
the world the knowledge of
God , and to conferue it pure
and holie in the hartes and
mouthes of men, as in it ſelfe
it is. And becauſe there are
in the world many infidels,
who know not God, and ma-
nie euill Chriſtians, that blaſ-
pheme and curſe him , ther-
fore thoſe that are the chil-
dren of God , and haue zeale
of the honour of their father,
doe pray with great deſire,
that his name may be sancti-
fied, that is, that it be through
the whole world knowne, a-
dored, confeſſed, prayſed and
blessed,

132 CHRISTIAN
blessed, as is conuenient.

S. Seeing wee desire, that
God be knowne, and prayled
of men, were it not better to
demand it of men, then of
God?

M. Man is not able of him-
selfe, neither to knowe, nor to
praise God And therefore wee
demand of God that hee will
worke with his grace in that
manner that the Infidels, and
other sinners may be conuer-
ted, and being conuerted, be-
ginne to knowe & prayse his
holie name.

S. Wherefore is the prayer
begune with demanding, that
the name of God be sanctified?

M. We

DOCTRINE. 133

M. We are bound to loue God aboue al things, & more then our selues ; and therfore our first & most frequent desire, ought to be of the glorie of God, and for this cause were we created , and endued with reason , to the end we may knowe , and praise God: where in also doth consist our chiefeft good, as wee shall say hereafter.

S Declare vnto mee now the secōd petition: Thy kingdome come.

M. In this petition , in fit place we demand our owne saluation , afther that in t.^{he} first , we deman-

M

ded

134 CHRISTIAN

ded the glorie of God.

S. What is to bee vnderstood, by the kingedome of God

M. The kingdome of God may be vnderstood three māner of wayes. For we finde a kingdome of nature, a kingdome of grace, & a kingdome of glorie. The kingdome of nature is that, wherewith God gouerneth all the creatures, as absolut Lord of all thinges. For albeit peruerse men doe euill, and obserue not the lawe of God, yet God doth raigne ouer them, for that when it pleaseth him, he hindereth their designements

DOCTRINE. 125

mēts. And though he permit
thē some times to haue their
desires, afterwards he pu-
sheth them seuerely & there
is none that can resist his wil,
nor that can doe otherwise,
then he ordaineth or permit-
teth. The kingdome of gra-
ce, is that wherewith God go-
uerneth and ruleth the sou-
les, and hearts of good Chri-
stians, giuing them spirit and
grace, to serue him willingly,
and to seeke his glorie aboue
all things. The kingdome of
glorie, shall be in the other
life, after the daye of iudge-
ment: for that then, God will
ragine with all the Saints,

136 CHRISTIAN

ouer all things created, vvith-
out any resistance For then
al the force of the diuels shall
be taken avway, and also all
peruese men, who shall be
shut vp in the eternall prison
of hell. In that time shal death
also be extinguished, and cor-
ruption, with all the tenta-
tions of the world, and of the
flesh; which now trouble the
seruants of God. So that it
shall be a quiet and peacable
kingdome, with secure pos-
session of perfect and eternall
felicitie.

S. Which of these three
kingdomes is spokē of, in this
petition?

M. Not

DOCTRINE. 137

M. Not of the first: for that is not come, but is yet to come. Neither of the second, for that is spoken of in the first petition, and is in a great part all ready come. But here is spoken of the third, which is to come, and is expected with great desire, of all those that knowe the miserie of this life. And so in this petition wee demaund our chief good, & the perfect glorie of both soule & body. Tert. lib. de orat. Cip. ser. 6. Cyril. Cat. 5. Mystra, Chryst. in cap. 6. Matth. Aug. lib. 2. de ser. in monte. Hieron. in 6. Matth. Cassia colla 9.

M 3

S. If

138 CHRISTIAN

S. If the kingdome of God (which we desire may come quickly) shall begin after the day of iudgmēt thē we desire and demand that this world should speedilye end, & th at the daye of iudgment should come shortly.

M. So it is: for though the louers of the world, can haue no worse newes, then to heare the daye of Iudgment named: yet the cittizens of heauen, who liue nowe as pilgrims, and banished men here belovv in earth, haue no other greater desire. Conc. 20. in Ps. 118 v. Wherevpon Saint Augustin saith, that
like

DOCTRINE. 139

like as before Christ came into the vworld, all the desires of the Saints of the ancient lawv, vveredirected to the first comminge of Christ: so novv all the desires of holy men of the new lawe, are directed to the second coming of the same Christ, which will bring vs perfect beatitude.

S. Let vs passe vnto the third petition. What do those wordes signifie: Thy will be done, in earth, as it is in heauen?

M. In these wordes is demãd d grace, to obserue well the law of God. For that the eternall life, which is the end

M 4

of

140 CHRISTIAN

of man , being demanded in the second petition , it was cōuenient, that the principall meanes to arriue vnto that end, should be demāded next after. And this principal meānes is , the obseruing of the commandements of God, as our Lord hath said : if thou wilt enter into eternall life, keepe the commandements. Mat 19. And for so much as we are not able of our selues, to keepe all the commandements, in such sorte as wee ought, therefore we demand of God, that his will be done by vs: that is , that hee giue vs grace to fulfill his will , in obey-

DOCTRINE. 141
obeyinge wholly, and in all
things his holie commande-
ments.

S. I desire to know, whether
that besides the fulfilling the
will of God, in obseruing the
cōmandements, we are bound
also to conforme our willes
with Gods will, when he
sendeth vs tribulations?

M. Wee are bound at the
least, not to murmur, nor to
grudge at the prouidence of
God: because all that hee sen-
deth or permitteth, hee doth
it to a good end: to wit, to
giue vs occasion of greater
merit, if we be good, or else
to purge vs, if we be bad.

Cip.

142 CHRISTIAN

Cip ser. de mortalia. Aug. ser.
109. de temp.

S. To what purpose is added: In earth as it is in heauē?

M. To teach vs, tha wee ought to endeauour to obey God, and to obserue his Holie Commandements, with that perfection, promptnesse and gladnesse, with which the Angels doe obey in Heauen: who neuer committed any litle default in obseruing all the Commandements of God. S. Ciril Cate 5. Christ. in cap. 6. Matth & alij. It may be also sayd, that wee desire and demande, that sinners, signified by the earth,

may

DOCTRINE. 143

may obey God, at the Saintes doe obey him, who are signified by Heauen. Or elle that the whole Church, signified by the earth, may entirelie obey God, as Christ, who is signified by heauen, obeyed him.

S. Let vs come vnto the fourth petition: what meaneth. Giue vs this daye our dayly bread?

M. With great reason, bread is demand'd that maintaineth life, after that grace hath bin demanded, which is life it selfe. For that the first thing, that any one beginninge to liue desireth, is
foode,

144 CHRISTIAN

foode, wherewith life is maintained. But you haue to vnderstand, that in this prayer; spirituall bread is principally demanded which is the meate of the soule: and secondariely corporall bread, vvhich is the food for the bodie: And by spirituall bread, is vnderstood the most holie Sacrament of the Altar, that is, the Celestiall and Diuine bread, vvhich merueilously nourisheth the life of the soule: and likewise, the vword of God is vnderstood, which by preaching or readinge of spiritual! bookes, helpeth no litle to nourish the same life of the

 sou

DOCTRINE. 145

soule. Finally is vnderstood; the inspiratiō of God, prayer, and euery other thing which helpeth to maintaine and increase grace in vs, the which (as is said) is the life of the soule. By corporall bread is vnderstood all that is needfull vnto vs, to maintaine the life of our bodie, which is an instrument of the soule, to doe good workes?

S. Wherefore is it said, that this bread is ours?

M. With great mystery this bread is called ours, for if wee speake of the blessed Sacramēt, that is our bread because for our saluation it was

N

for.

146 CHRISTIAN

formed by the Holie Ghost,
in the whombe of the blessed
Virgin, and in a certaine mā-
ner, bake in the ouen of the
holie Crosse, and serued vp-
pon the table of the Altar, by
the hands of the priests. And
moreouer it is ours, because
it is the bread proper for the
children, and not to bee gi-
uen vnto dogges, that is to
say, to Infidelles, nor to those
that are in mortall sinne. If
we speake of the doctrine,
wee call it our bread, to wit,
that which is distributed by
the true preachers, vnto the
children of the Holy Church,
and not the strange bread, to
witt,

DOCTRINE. 147

witt, that which all Heretikes giue vnto their followers, which is corrupt and pestiferous bread. But if wee speak of corporall bread, wee desire that God will giue vs our owne bread, & not that which belongeth to others, to witt, that he will helpe vs in iust and lawfull gaines, Auctor.op.imp in c 6. And againe, that he blesse our landes possession, and all our labours, to the end that without iniurie and fraude, wee may procure our liuing.

S. Wherefore is it said, that this bread is daylie?

M. It is called daylie, that
N 2 is

148 CHRISTIAN

is to say, bread for euerie day,
S. Cyp. serm. 6. S. Chrysost. in
cap 6. Mat. for that wee desi-
re not superfluous or curious
things, but simply that which
may suffice for the dayes re-
fection: and as well for the
soule, as for the bodie, espe-
cially knowing that wee are
pilgrmes, & strangers in this
life.

S. Wherfore is it said: Giue
vnto vs?

M. Because, albeit we are
willinge to labour to haue
bread, as wel spirituall as cor-
porall, yet wee knowe that
our labours should all bee
vaine, if God concurred not
with

DOCTRINE. 149

with his grace: as we often see that how much so euer men labour to sow and reap, yet dearth doth happen for the sinnes of the world. We demand also, that God giue vs our bread, that is to saye, that not onely he helpeth vs, to procure and gaine it, but that hee also blesse and sanctifie it, when we vse it: that it may doe vs good, & be profitable both to soule and bodie. S.

S. Aug. serm. 125.

S. Wherefore is annexed that worde, this daye?

M. The worde, this daye, signifieth the whole time of this temporall life, and so wee

150 CHRISTIAN

demãd of God, that during the
time of this life, he will sustai-
ne vs, with spirituall and cor-
porall bread, vntill we arriue
vnto our heavenly countrie,
wher ewe shall haue no more
need of Sacraments, of prea-
ching, nor of corporall food,
S. Cyp. S. Chry It may be
also said, that we demand of
God that he giue is to day this
bread, becaufe wee will not
be sollicitous for the mor-
tow, not knowing whether
wee shall be liuinge to mor-
row or no. Matth 6. And so
our Lord hath taught vs, not
to trouble our selues with
thinges that be not present.

So

DOCTRINE. 153

So that wee demand this day,
the bread which is sufficient
for this day : and that for the
morrow, we shall demand to
morrow.

S. There arriſeth a newe
doubt to me, of that which
you haue ſaid : for if wee
ought not to trouble our ſel-
ues with any thing, but with
that which is preſent, they
doe euill, that make prouiſiō
of corne, of vvine, and other
neceſſairies, for the vvhole
yeare.

M. Our Lord, vvhen hee
taught vs not to trouble our
ſelues vvith thinges not pre-
ſent, meant nothingels, but

152 CHRISTIAN

to deliuer vs of superfluous cares, which doe greatly hinder prayers, and other thinges of greater importāce, that belong vnto the gaining of eternall life. And therfore whē the care for thinges to come, is not superfluous, but necessarie, as to make such promisiō as you speake of, it is not euill to thinke of that which is to come. Yea rather such a thought is not of the morrow, but of this day: for that if wee should not thinke of it vntill to morrow, we should not haue so fit a time.

¶ The fifth petitiō followeth. What meaneth; And forgiue

DOCTRINE. 153

giue vs our debts , as we also
forgiue our debtors ?

M. Wee haue already , in
the foure petitions that goe
before , demanded of God,
that he will giue vs all good
thinges , as well eternall as
temporall: nowv in the three
followinge vve demand, that
he vwill deliuer vs from all e-
uill past, present , and to co-
me. And so you see it is true
vvhich I said before , that
in this prayer is containned
all that vvee can desire. We
demand then in this petition,
that God deliuer vs from euill
that is past, to vvit , from the
sinnes, vvhich vve haue com-
mit-

154 CHRISTIAN

mited for to our Lord declared vnto the holie Apostles. Mat. 6. vwhen hee taught the this prayer, that by debtes, they ought to vnderstand sinnes. S. For vwhat cause are sinnes, called debtes?

M. For three causes: first, because euery man that sinneth, remaineth debtor, to satisfie God for the iniurie, vvhich hee hath done him. Secondly, because hee that sinneth, doth transgresse the layve of God, and because the same layv promileth revvarde to all that obserue it, and punishment to him that doth not obserue it, therefore he
that

DOCTRINE. 155

that obserueth it not, remaineth debter to pay the penaltie. Thirdly, because each one of vs is bound to cultiuare (or manure) the vineyard of his soule, and to yeelde to God the fruit of his good vvorks: herfore he that doth not good vvorks, and much more he that doeth euill vvorkes, in stead of good, is debter to God, who is the true Lord of all the vineyard. And because all vve doe often fayle, as vvell in doing that vvee ought not, as in not doing that vvee ought, therfore it is conuenient, that often times ouery daye. vve hūblie desire
of

156 CHRISTIAN
of God, that he remit vnto vs
our debtes.

S. Wherefore is it added, as
vve also forgiue our debtors?

M. He likevvise by debts,
are vnderstood the offences
& iniuries, vvvhich vve recieue
of our neighbours. And vve
desire of God, that he vvill
pardõ our offences, as vve par-
don them that haue offen-
ded vs: for that like as he
vvho pardoneth the offences
receiued of his neighbour, is
more disposed to receiue par-
don of his offences, cõmitted
against God: so contrariewise,
he that vvill not pardon the
iniuries of his neighbour, doth
make

DOCTRINE. 157

make himsele vnworthie,
that God should pardon him.
Finally, in saying that we par-
don the iniuries of our neigh-
bours, we make knowne, that
mercy doth please vs, and
that we make account, that
to pardon is a magnanimous
& a noble thing. Greg. Niss.
orat. 5. de orat. Dom. To the
end that when we demand
mercie of God, he may not
answere vs how wouldst
thou, that I should vse mercie
towards thee, seing thou do-
st hate mercie towards o-
thers? and how dost thou de-
mand pardon of me seing
thou esteemest pardoning, as

O

as

158 CHRISTIAN

an acte of a base minde?

S. Declare then vnto me I pray you, the sixt petition. And leade vs not into temptation.

M. In this petition, is demanded helpe against euill to come: to wit, against tentations, vvhich are occasions that make vs fall into sinne. (S. Cyril. Cat. 5. Amb. lib. 5. de Sac. c. 4. Here you haue to knowe, that principally it is demanded, that God permit vs not to be vanquished and ouercome by tentations.) S. Hilar. & S Hieron. in cap. 26. Matt. S. Aug. ep. 21. 11. And because tentations are dangerous

DOCTRINE. 159

gerous, & the victory doubtfull, therefore we demand also that God permit vs not to be tempted, chiefly when he seeth, that the victorie shall not be ours, but the diuels: (Greg. Niss. orat. 5. S. Cyp. ser. 6. S. Chri'st. in 6. Ma.) & of this you are to draw an excellent lesson, to wit, that not only the deuill can not overcome vs, but also, that he can not so much as tempt vs, if God doe not permit him.

S. I doe not wel vnderstand that speach: Lead vs not into temptation. For it may seeme, to haue this sence: that God vseth to lead men into tenta-

160 CHRISTIAN

tions, & that we desire him, not to doe it?

M. To bring or leade, into tentations, whether it be to tempt to euill, or to cause one to fall into sinne, is proper to the diuell (Iames 1.) and pertaineth in no respect to God, who greatly hateth sinne. But after the manner of speaking in Holie Scripture, whē God is said to induce or lead into tentation, it is nothinge els, but to permit that one be tempted, or ouercome by temptation. So the sense of this petition is nō other but, as we haue said, that knowing our owne weaknes & fraillie, & on the other

DOCTRINE. 161

other side, the subtilitie and force of the diuell, we desire of God, not only that he will not permit vs, to be ouerthrown by tētations, but also that he permit vs not to be tempted, if he see not, that we shall remaine victorious.

S. The last petition remaineth. But deliuer vs from euill. What euill is spoken of in this petition?

M. This last petition doth in part confirme the former petitions, and partly it addeth some thinges more, and therefore it saith: But deliuer vs from euill, that is, I doe not only demand that thou remit vnto

162 CHRISTIAN

vs our sinnes past, and defend
vs from sinnes to come, but
moreouer, that thou deliuer
vs also from all present euill
(S. Cyp. serm. 6. S. Aug lib 2.
de serm. in mōr Beda & Rup.
in 6. Mat.) And marke well,
that our Lord with great wis-
dome teaceth vs, to demāde to
be deliuered from all euill, &
cometh not to particulars, as
pouertie sicknes, persecutiōs,
and the like. For that often-
times it doth seeme vnto vs,
that a thinge is good for vs,
vvhich God doth see is euill.
And contrariewise it seemeth
to vs, that a thinge is euill,
which God seeth is good for

DOCTRINE. 163

vs. And therefore accordinge
to the instruction of our Lord,
we demand, that he deliuer
vs frō all that, which he seeth
is euill for vs, be it prosperi-
tie, or aduersitie.

S. What meaneth Amen?

M. This is an Hebrew
word, and (as I haue already
said vnto you) it signifieth, so
be it: or, so it is. And as in the
end of the Creede Amen si-
gnifieth it is, & so I beleue.
In like manner, in the end of
the Pater noster, Amen signi-
fieth, so be it. so I desire, and
so I pray that is may be done.

264 CHRISTIAN

*The declaration of the Ave
Maria.*

CHAP. V.

S. **N**OW you haue declared to me the Pater noster, I desire that you declare also, the Ave Maria?

M. I will doe it willingly, for I desire that you be most deuout to our blessed Ladye. The Ave Maria in our vulgar tongue is this : Haile Marie full of grace, &c.

S What meaneth it, that to the Pater noster, the Ave Maria is ioyned, rather then

DOCTRINE. 165

then anie other prayer?

M. For so much as we haue no aduocate nor intercessor with Christ, more potent then his Mother, therefore when we haue said the praier which Christ hath taught vs, we re-paire also to his mother, to the end that he by her intercessiō, may helpe vs to obtaine, that we haue demâded, in saying the Pater noster: like as in this world, when we haue giuen a supplication to the Prince, we recommend the busines vnto the most potent that is in the court,

S. Who composed the Aue Maria?

M. God

166 CHRISTIAN

M. God him self hath composed it. For albeit he taught it not by his own mouth, yet he taught it, by the mouth of the Archangel Gabriel, of Saint Elizabeth, and of the Church. For those wordes, Haile Marie full of grace, our Lord is with thee, blessed art thou among women : were spoken by the Archangel Gabriel. Luc. 1. but he spake the, as Gods Embassadour, and so spake them as from God, and God spake them by the mouth of his Embassadour. Those other wordes: & blessed is the fruit of thy womb, Luc. 1. saint Elizabeth spake: but

DOCTRINE. 167

but he spake them, when she was replenished with the Holie Ghost, as the Euangelist Saint Luke testifieth. Whereby it appeareth, that the Holie Ghost, spake them by the mouth of S. Elizabeth: All the rest, the Holie Church hath added which is gouerned & taught by the same Holie Ghost. So that it may well be said, that after the Pater noster, which Christ taught vs by his own mouth, the Aue Maria is the most excellent prayer, that can be found: beinge composed by the same God, and taught vs, by the mouth of his seruants.

S. Let

168 CHRISTIAN

S. Let vs come then to the declaration. Wherefore doe we saue Haile Marie?

M. This is a saluation, which we giue vnto her, to shewe that we are friends, and of acquaintance, and therefore dare come to speake vnto her, and we vse the wordes of the Angell, for that we knowe that she is pleased to heare often, that newes which the Angell brought her, when he speake the same wordes: and she reioyceth also, that wee are mindfull thereof, and that we are grateful to God for so great a benefit.

S. What

DOCTRINE. 169

S. What meaneth, full of grace?

M. The grace of God worketh three principall effects in the soule. It wypeth out the sinnes, which are as spottes that defaile the soule: it adorneth the same soule with giftes and vertues: and finally it inableth to doe meritorious workes, gratefull to the diuine Maiestie. Our Ladie is full of grace, because, touching the first effect, she neuer had anie spotte of sinne, neither originall nor actuall: neither mortall, nor veniall (Can. 4.) Touchinge the second, she had all the vertues

E

and

370 CHRISTIAN

and gistes of the Holy Ghost, in the highest degree. Touching the third, she did workes so gratefull vnto God, & so meritorious, that she was worthie to be assumed in bodie and soule aboue all the orders of Angels.

S. It seemeth not that our Ladie had more grace then other Saints, for I haue often heard, that S. Stephen, and other Saints, were full of grace?

M. How much soeuer it is said of other Saints, ~~that~~ they were full of grace, yet our Ladie had most grace of the all: for that she was made
by

DOCTRINE. 171

by God capable of more grace, then anie other Saints: as for example, if manie vessels, one greater then an other, were filled vvith balme, all should be full, and yet in the greatest should be more balme, then in the others. And the reason of this is, because God doth make me capable of more or lesse grace according to the offices vvich he giueth them. And for so much as the greatest office that hath bin giuen to a meere creature, vvas to be the Mother of God, therefore our Ladie vvas made capable of, and filled vvith more grace then

172 CHRISTIAN

anie other meere creature.

S. What meaneth. Our Lord
is vwith thee?

M. This is an other singular praise of the blessed Virgin, vvhich signifieth to vs, that our Lord hath bin vwith our Lady from the beginning of her conception, vwith a perpetuall assistance, gouerning her, directing her, and defending her. And hereof it cometh, that she neuer committed any sinne either in thought in vvorde, or in dede (S. August. de nar. & grac. c. 36.) Whereupon God hath not only adorned this most holie virgin vwith all graces,
but

DOCTRINE. 173

but he would also remaine al-
waies vvith her as guardian
of so great treasure.

S. What meaneth, blessed
art thou among women?

M. This is the third prayle,
which is giuen to our B La-
die, in which is declared,
that she is not only full of all
the graces, which can belong
to a Virgin: but of those also
which can belong vnto a
wife, and therby doth abso-
lutely surpasse al other womē,
which haue bin, or shall be.
The benediction of a married
woman is fecundity,, and this
was not wanting to the bles-
sed Virgin, seeing she hath

P 3 brought

174 CHRISTIAN

brought forth a child, vvhich
is more vvorth then a hun-
dred thowſand children. It
may ſo be ſaid, that ſhe is
mother of a very great nūber
of children: for that all good
Chriſtians are brothers to
Chriſt, and conſequently are
children to our Ladie, not by
birth, and nature (in which
manner only Chriſt is her
childe) but by loue, and mo-
therlie affection, which ſhe
hath towards all, Whereupon
ſhe is worthely ſaid to be bleſ-
ſed amōgſt all women: becau-
ſe others had either the glorie
of virginie without fecun-
dity, or the benediſtiō of ſe-

cuſe.

DOCTRINE. 175

cunditie without virginity: she
only had ioyntly by a singular
priuiledge of God, the honour
of perfect virginity, with the
benediction of the highest &
most happie fecunditie.

S. What meaneth ; And
blessed is the fruit of thy
wombe Iesus?

M. This is the fourth prai-
se, vvhich is giuen to our La-
die, that she is not only wor-
thie of honour for that she
hath in her selfe: but for that
also, vvhich is in the fruit of
her wombe. Because the praise
of the fruit, redoundeth to
the tree, and the glorie of the
child, redoundeth to the mo-

176 CHRISTIAN

ther. And because Iesus is not
onlie true man, and blessed
amongst men; but is also God,
blessed aboue all thinges, as
Saint Paul teacheth vs) Rō.
9.) therfor his mother is not
onlie blessed amongst wo-
mē, but he is blessed amongst
all the creatures, as wel in
earth, as in heauen.

S. Declare vnto me I pray
you, that which remaineth
of the Aue Maria?

M. In the wordes folowing,
the holy Church repeating
the principall praise of our
Ladie, which is to be the
mother of God, & so she ioing
that she can obtaine of the
same

DOCTRINE. 177

same God, what she pleaseth. desireth her to make intercessio for vs, who haue great need therof being sinners, & that she help vs whiles we liue, and in particular, at the point of death, when we shall be in greatest danger.

S. I would gladly knowe, vvhetherfor it ringeth to the Aue Maria, three times in the day to vvit, in the morning, at middaye, & in the euening.

M. To the end vve may vnderstand, that vve haue need to mak recourse often to the help of God, & of the Saints: being in the midst of enemies visible and inuisible.

And

178 CHRISTIAN

And that we ought not to thinke it sufficient, to haue recourse to the armour of prayer in the beginning of our works, but that we must do the same in the progresse and in the end. There is an other mysterie in this ringing thrile to the Aue Maria. That is, the Holie Church would haue vs continually to remember the three principall mysteries of our Redemption, the Incarnation, the Passion, and the Resurrectiō. And therefore willeth that vvee salute our B. Ladie in the morning in memorie of the resurrection of our Lord

DOCTRINE. 179

at midday, in memory of the Passion: and at night, in memory of the Incarnation. Because as yve are certaine, that our Lord vvas nayled on the Crosse, at midday, and rose in the morning so it is probably thought, that the Incarnation vvas in the night.

*The declaration of the tenne
commandements.*

CHAP VI.

S. **H** Auing novv vnder-
stood the Creed, and
the Pater noster with the Ave
Maria: I desire, that you
would declare vnto me the
tene

180. CHRISTIAN

tene commandements of the
lawe of God : for that this is
the third principal part of the
Christian doctrin, as you told
me in the beginning.

M. You haue reason to de-
sire to learne , and to vnder-
stand vvel the tenne comma-
dements, of the lawe of God,
because that faith , and hope
vvithout charity , & vvithout
obseruing of the lawe , are
not sufficient to saluation.

S. What is the cause , that
seing in the vvorld , & in the
Church , there are so manie
lawes and commandemen-
tes this lawe of the ten com-
maundementes , is prefer-
red

red before all the rest?

M. Manie reasons may be alleaged, concerning the excellencie of this law. First, for that this law was made by God, and written by himself, first of all in the heartes of men, and afterwards in two tables of stone. (Exo-31. & 33.) Secondly, because this is the most ancient law of al others, and as the fountaine of all the rest. Thirdly, because this is the most vniuersall law, that is to be found: for it bindeth not only Christians, but Iewes also and Gentiles, as well men as women, as wel rich

Q

as

182 CHRISTIAN

as poore, as wel princes as priuat men, as wel the learned as the ignorant. Fourthly, because this lawe is immutable and cannot be taken away, nor dispensed with all by anie. (S. Tho. 1. 2 q. 290. art. 8.) Fifthly, because it is necessarie to euery one to saluation, as our Lord hath oftentaught vs, in his holie Gospel. (Matth. 19.) Lastly, because it was promulgat with greatest solemnitie in mount Sinay, with sound of Angelicall trumpets, with graet thunder, and lightning from heauen, in the presence of all the peopel of God,

S. Be

DOCTRINE. 183

S. Before you come to the declaration of the commandments in particular, it would be gratefull to me to vnderstand briefly the summe, and order of them.

M. The end of al the commandementes is the loue of God & of our neighbour: for they all teach vs, not to offend God. nor our neighbour: and for this cause they are deuided into two parts, & were written (as I haue already said) in two tables of stone. The first part conteineth three commandementes, which instruct vs of the bond we haue to God.

Q

The

184 CHRISTIAN

The second containeth seven other precepts, which teach vs the bond, we haue to our neighbour. (Clem. Alex. Strom. 6 Aug. q. 61. in Exo. & ep. 119, cap. 11.) But you must know; that albeit in one table there were noe more then three precepts, & in the other seauen: yet the two tables were equall, and both full written for the three first were written with more wordes, and the other seauen with fewer: and so the seauē shorter precepts were equal touching the writinge vnto the three longer.

S. Wherefore are the com-
man-

DOCTRINE. 189

mandementes of the first table three?

M. Because they teach vs to loue God with hært, with tounge, and with worke.

S. Why are the commandementes of the second table seauen?

M. Because, one teacheth to doe good to our neighbour, the other six teach vs to doe ! in no euill. First in his person, after in his honour, lastly in his goodes. And that neither in thought, worde, nor deede.

S. Let vs now come vnto the commandements themselves. And first shew me

Q3

the

186 CHRISTIAN

the wordes wherwith they were written by God in those tables.

M. The wordes are these: (Exod. 20. & Deut. 5.) I am the Lord thy God, which brought thee forth, out of the land of Egypt, from the house of seruitude.

1. Thou shalt not haue stränge Gods in my sight.

2. Thou shalt not take the name of the Lord thy God in vaine.

3. Remember that thou sanctifie the Sabaoth day.

4. Honour thy father, and thy mother.

5. Thou shalt not murder.

6. Thou

DOCTRINE. 187

6. Thou shalt not commit adulterie.

7. Thou shalt not steale.

8. Thou shalt not beare false witness against thy neighbour.

9. Thou shalt not desire thy neighbours wife.

10. Thou shalt not couet thy neighbours goods.

S. What meane those wordes which goe before the commandementes?

M. In those wordes, are yelded foure reasons, to shew that God can giue a lawe, and that weare bound to obserue it. The first reason is in the word, I am the (Lord)

Q 4

be-

288 CHRISTIAN

because God being our chief and highest Lord, who hath created vs of nothing, he may doubtles giue vs a law, as to his proper seruants. The second is in that word God) because that word signifieth, that our Lord is not only, our Maister, but he is also supreme Iudge, & gouernour, & as such a one can giue a law, and punish those that obserue it not. The third is in that word (thyne) because besides the bond which we haue to obey God, as seruants their maister, and as subiects their Prince, we haue another bond, by reason
son

DOCTRINE. 189

son of the pact which God doth make with vs, and we with him, in holy baptisme. For therin God taketh vs for his owne adopted children, and we take him for our proper Father: as God also taketh al the faithfull for his particular people, and the faithfull take God, for their owne proper God, and Lord. The fourth is in those wordes, which brought thee forth, out of the land of Egypt, out of the house of seruitude; for that besides so manie other bonds, there is this of gratitude: for that God hath deliuered vs from
the

190 CHRISTIAN

the seruitude of the diuell,
and of sinne, which was sig-
nified by that seruitude of E-
gypt, and of Pharaon from the
which the same God deliue-
red the people of the Iewes.

S. Declare vnto me now
the first commandement.

M. The first commaunde-
mēt containeth three partes.
The first is, that we ought
to take God for God. The se-
cond, that we must not take
anie other thing for God.
The third, that we must not
make Idoles, to wit, statues
or images, taking them for
Gods, and that we must not
adore the same Idoles.

S. De-

DOCTRINE. 198

S. Declare vnto me the first part.

M. God will be taken for that which he is, to wit, for a true God, which is done by exercising foure vertues towards his diuine Maiestie, to wit, Faith, Hope Charity, and Religion He that beleueth in God, taketh God for God, because he taketh him for the chiefe veritie: and in this the Heretikes doe sinne, for they doe not beleue in him. He that hopeth in God, taketh God for God, for that he holdeth him for most faithfull, most pitiful, and also most potent.

192 CHRISTIAN

potent, confidently considering that he can, and will help him in all his necessities. And in this point those doe sinne, that despaire of the mercie of God, or doe trust more in men, then in God, or so much in men as in God. He that loueth God aboue all things, taketh God for God, for that he taketh him for the chiefe goodnes: and in this point those doe sinne, that loue any creature what soeuer more then God, or equall with God & much more doe they sinne, that hate God. Finally, whosoever adoreth God with greatest reuerence

DOCTRINE. 193.

nerence as the vertue of Religion teacheth vs, taketh God for God: for he taketh him for the first beginning & author of all things: and in this point they offend, that bearesmal respect to God, & things consecrated vnto him, as Churches, halowed vessels, Priestes, and the like, & those also that honour men equallye with God, or more then God.

S. Declare I pray you the second part of this commandment.

M. In the second part God willet & commandeth, that we take no created thing for God. And in this the Genti-

R . . . les

194 CHRISTIAN

les offended in old time, who not knowing the true God, did take, and adore for God diuers creatures, as the sunne, the moone, or some dead men. In the same inchanters, and witches offend, and all forceres, negromances, and sooth sayers, who give to the diuell of hell, that honour which is due only to God, and some of them take him and adore him for their God, and thinke by his meanes to foretell thinges to come, or to finde treasures or to attaine vnto other the redishonest desires. For the diuell being a deadlie enemie to
all

DOCTRINE. 199

all mankind deceiue often this poore sort of people and with vaine hopes, causeth them to commit manie sinnes, and in the end to loose their soules, and manie times their bodies also.

S. Declare to me the third part.

M. In the third part, God doth command, that not only we take not the thinge created by him for God, as hath bine sayd, but that much les we make to our selues anie thing, to take it and adore it for God: wherein the Gentiles offended, who were so blind, that they made Idols, to wit

196 CHRISTIAN

statues of gold, or of siluer,
or of woode, or of stone,
and made it be thought that
they were Gods. Chiefly be-
cause the diuels some times
entered into them, and cau-
sed thē to speake, or to moue
themselves, and so they sacri-
ficed vnto them, and adored
them. And because the holie
Martyrs, would not in anie
wise doe the same, they put
thē to death, with most cruell
torments.

S. Is there anie thinge els in
this commandement?

M. There is annexed by
God a terrible threatninge, to
those that doe contrary to
this

DOCTRINE. 197

this commandement, and a
greate promise, to those that
obserue it. For after the gi-
uinge of the commandement,
God spake those wordes, I am
a iealous God, who punish
not onlie those, that loue me
not, but their posteritie also,
vnto the fourth generation;
and shew mercie to those that
loue me, vnto a thousand gi-
neratiōs. Where marke well,
that our Lord saith, that he
is a iealous God to the
end we may vnderstand, that
he can punish most greuously,
because he is God; and that
he will punish most gre-
uously, because he is iealous

R 3

of

198 CHRISTIAN

of his honour and of iustice,
and of right: and therefore
can not beare with impiety.
Which is against those that
sinne continually, & yet liue
merily, as if God had no care
therof. But by this you see,
God hath care, and will shew
it, when time is.

S. What meaneth it, that
God punisheth such as doe e-
uill, vnto the fourth genera-
tion, and giueth reward vnto
those that doe well, vnto a
thousand generations?

M. God punisheth vnto the
fourth generation, for that for
the most part, a man doth not
liue longer, then to see the
chil-

DOCTRINE. 199

children of his nephwes , or
at the most the nephwes to
his nephwes:and he will not
punishe others of his posteri-
tie , then the sinner him selfe
may see. But in doing well,
God extendeth him selfe not
only vnto the fourth genera-
tion , but vnto a thowfand , if
there were so manie. For that
our Lord is more inclined to
reward, then to punish; becau-
se, that he rewardeth is of his
owne goodnes and therefore
he doth it verie willingly: but
that he punisheth any , it co-
meth of our sinne, & therefore
he doth it as it were, perforce,
to vvit, vrged by our peruers-
nes.

R 4

S. Wher-

200 CHRISTIAN

S. Wherefore is this threat,
& this promise, ioyned to the
first commandement onlie?

M. Becaule this is the prin-
cipall commandement and of
more importance then the
rest. Againe for that it is the
first, and so being spoken of
the first, it may be vnderstood
also of the rest.

S. I desire to know, how
the honour which we giue to
Sainctes, & their Reliques, &
Images, is not against this
cōmandement. For it seemeth
that we adore all these things,
seing we kneele vnto them,
and pray vnto them, as wee
doe vnto God?

M. The

DOCTRINE. 201

M, The holy Church is the spouse of God, and hath the Holie Ghost for her maister (Ephes. 5. 1. Tim. 3.) And therefore there is no danger, that she should be deceiued, or that shee shoulde doe, or teach others to doe any thing, that were against the commandements of God. And to come to the particulars, we doe honour and call vpon Sainctes as friendes of God, who can helpe vs with their merites, and prayers before him (S. Aug. li. 20. cōt. Faust. c. 21.) but wee doe not take them for Gods, neither adore them as God: neither impo-
teth

202 CHRISTIAN

teth it that vve kneele, because this reuerēce is not proper to God alone, but is done also vnto creatures of high dignitie, as to the Popes: and in manie places religious persons kneele vnto their Superiours. So that it is no maruell if that be done vnto Sainctes, who raigne with Christ in heauen, which is done vnto some men in earth.

S. But vvhathal we say of the Reliques of Sainctes, which vnderstand nothing: and yet vve kneele and pray vnto them?

M. We doe not pray to the Reliques, which vve know
 well

DOCTRINE. 203

wee doe not vnderstand: but
wee honour the holye Reli-
ques, as those which haue
beene the instruments of the
holy soules to doe many good
workes, and shall againe in
their times be liuing bodies,
and are to vs in the meane
time deare pledges of the
loue, which the Saints did,
and doe beare vnto vs. And
therefore wee doe pray, before
the same Reliques vnto the
Saints, desiring the by these
deare pledges, which wee
keepe of them, that they re-
member to honour them. (S.
Amb lib de viduis S. Ieron.
cont. Vigilans.

S. The

204 CHRISTIAN

S. The same perhaps may be said of Images?

M. So it is, for the Images of our Lord, of our Ladie, & other Sainctes, are not taken by vs for Gods: and therefore they can not be called Idols, as those were of the Gentiles: (Conc. Nic. 2. S. Damasc. in orat. de Imag.) but they are holden for Images, which make vs to remember our Lord, our Ladie, and other Sainctes: and so they serue such as can not read, in place of bookes. For that by Images they learne manie mysteries of our holie faith, and the life, and death of manie
Sain-

DOCTRINE. 205

Sainctes. (S. Greg. ep. ad Seren.) And the honour we doe vnto them, we doe it not because they are figures of paper, or of metall, or because they are well coulered, & well made, but because they represent vnto vs our Lord, our Ladie, or other Sainctes: and for that we know, that the Images doe not liue, nor haue sense, beinge made by the hands of men, we doe not demand any thinge of them (Con. Trid. ses. 25.) but we pray before them vnto those whom they represent vnto vs, to witt, our Lord, our Ladie, or other Sainctes.

S. If Reliques, and Images
doe not vnderstand, how the
doe they vvorke so manie mi-
racles to such as doe recom-
mend themselves vnto the?

M. God vvorketh all the mi-
racles: but he vvorketh them
often by the intercession of
Saintes, and chiefly of our
blessed Ladie: and oiten ti-
mes he doth the vnto those,
vvho pray vnto the Saintes
before their Reliques or I-
mages: & some times he vseth
the Reliques and Images, as
instruments of such miracles,
to shew vnto vs, that our de-
votion tovwards the Saints,
and tovwards their Reliques,
and

and Images, doth please him.

S. When therefore it is said, that one is recommended to such Reliques, or such Images, & hath received grace, it is to be vnderstood, that he is recommended to the Sainct, to whom those Reliques or Images pertain: & that God, by the intercession of that Sainct, and by the meanes of those Reliques or Images, hath done him that grace.

M. So it is: and I am glad, that you haue well vnderstood, all that I haue said vnto you.

S. I woulde lastly know for what cause, God the Fa-

S a ther

208 CHRISTIAN

ther is painted like an olde man, and the Holy Ghost like a doue, and the Angels like yong men with winges, seing God, and the Angels, are spirites, and haue no corporall figure, which can be drawen by painters, as pictures of me may be.

M. When God the Father is painted in forme of an old man, and the Holie Hghost in forme of a doue and the Angels in forme of yong men, that which they are in themselves is not painted, because as you haue said they are spirites without bodies, but that forme is painted, in which

DOCTRINE. 209

Which they haue sometimes appeared. And so God the Father is painted like an olde man, because he appeared in that forme in a vision to Daniel the Prophet (Dan. 7. S. Tho. in 4. dis. 48 q. 5. a. 2. And the Holy Ghost is painted in forme of a doue, because in that forme he appeared vpon Christ, when he was baptised by saint Iohn Baptist (Iohn 1.) And the Angels are painted in forme of yong men, for that they haue sometimes so appeared (Gen. 18. & 19. Tob. 5. & 12.) Moreover you are to know, that manie thinges are painted

S 3

110 CHRISTIAN

ted, to make vs vnderstand,
not what they are in them-
selves, but what proper ies
they haue or what effectes
they vse to worke. So Faith
is painted like a woman,
with a chalice in her hand;
& Charitie with many little
children about her, and yet
you know well, that faith
& charitie are not women
but vertues. So it may be
said, that God the Father is
painted in forme of an old
Man, to make vs vnderstand,
that he is most ancient, to
wit, eternall, and before al
created things And the Ho-

liq

DOCTRINE. 211

lie Ghost is painted in likeness of a Dove, to signifie the the gistes of innocēcie, puritie, and sanctie, which the Holie Ghost worketh in vs. And the Angels are painted like yong mē, because they are alwaies faire, and full of strenght: & with winges, because they are ready to passe whither it shall please God to send them: & with white garmentes, and with holy stoales, because they are pure, and innocent, and ministers of his diuine Majesty.

Of the second commandements.

S **L** Et vs come to the second commandement. What meaneth, thou shalt not take the name of God in vaine?

M. In this commandement is handled the honour and dishonour of God touchinge wordes, that is, honour is commanded, and dishonour is forbidden. And this commandement may be diuided into foure parts because God is honored, or dishonored by wordes, in foure sortes. First,
God

DOCTRINE. 213

God is honored by naminge him often with charitable affection: and is dishonored by often naming him to no good purpose. Secondly, he is honored by an oath, and he is dishonored by periury, Thirdly, he is honored by obseruation of vowes, and dishonored by breakinge of vowes once made. Fourthlye, he is honored by calling vpon him and praising him, and dishonored by blaspheminge and cursing him.

S. Declare to me the first part.

M. In simply naminge God, as also our Ladie, and other
Sain-

Sainctes, one may doe well,
and euill. For those that loue
God much, remember him
often, and often speake of
him: and they doe it with de-
uotion and affection, as is
seene in the Epistles of S.
Paul. where the holie na-
me of Iesus-Christ is verie
often reade. For as S. Paul
had Christ in this hearte, so
he had him in his mouth.
Theod. q. 41. in Exod. But
there be others, who of an
euill custome, when they are
angrie, or when they iest, not
regarding what they saye,
name God, or some Sainct,
because nothing els comes to
their

DOCTRINE. 215

their mind. And this is euill, for it is a kind of tearing the most holie name of God. Which is (to giue you an example, though not equall as if one hauing a pretious garment should weare it in all places & at all times, not regarding the preciousnes therof.

S. Declare now the second part, which concerneth swearing.

M. An oath, or swearing, is nothing els, but to cal God as witnes of the truth. But that it belawfully done, three things ought to accompanie it, to wit, Truth, Iustice, and Iudgement, as God himselfe doth

216 CHRISTIAN

doth teach vs, by the mouth
of the Prophet Ieremie (Iere.
4.) And as God is honored
by an oath made with dew
circumstances, we professing
therby, that he seeth all thin-
ges, and is the soueraigne
truth, and defender of the
truth: so by the contrarie, the
same God is greatly disho-
nored, when an oath is made
without truth, or without
iustice, or without iudgment:
for he that so sweareth, ma-
keth shew, that either God
is ignorant of the matter, or
that he is a friend of lyinge,
and of iniquitie.

R. Declare, I pray, in par-
ticular,

DOCTRINE. 217

icular, what it is to sweare with truth?

M. That one may sweare with truth, it is necessarie, that he doe not affirme with an oath, anie thing but that he certainly knoweth to be true: and that he promise not with an oath anie thing, but that which he will vndoubtedly performe. Whereupon they are periured, and sinne greuously, that affirme with an oath, such things as they knowe are false, or doe not knowe to be true. And in like manner, those that promise by oath that, which they meane not to fulfill.

T

S. What

218 CHRISTIAN

S. What meaneth it , to
swear with iustice ?

M. The meaninge is , that
a man promise not with an
oath , to doe any thing ; but
that which is lawe full ; And
therfore they sinne most gre-
uously , who promise with an
oath , to reuenge iniuries or
to doe any thing that displea-
seth God. Neither ought they
to obserue such promises: nei-
ther do they bind in any sort.
For no man can be bound to
doe euill , for so much as the
lawe of God hinderth vs, that
we must not doe it.

S. What meaneth to swear
with iudgement ?

M. The

DOCTRINE. 219

M. The meaninge is, to
swear with aduilement, and
naurely: considering that it
is not conuenient to call God
to witnes, but in needfull
things of great importance,
and with much feare and re-
uerence. And therefore they
offend, that for euerie trifle,
yea playing and iustlinge doe
swear. Who by this euill
custome of swearinge often,
doe easilie incurre periurie,
which is one of the greatest
sinnes, that can be commit-
ted. Wherupon as well our
Lord in the Gospell. Mat. 5.
as S. Iames in his epistle. Iac.
5. doe command that we doe

I 2 not

220 CHRISTIAN

not sweare, that is, vvithout
necessitie. And holy men doe
yeeld the reason therof; (S.
Aug. lib 1. de serm. Do in
monte c. 20.) because an oath
being inuented for remedie
of the vweaknes of a mās cre-
dit, for that men doe hardly
belecue one an other, ther-
fore an oath ought to be vsed,
as vve vse a medicine, vvhich
is not often to be taken, but
as seldome, as vvell may be
(S. Chryl. ho 36. 37. & 38. ad
popul, Antioch.

S. Declare thē if you please,
the third part of this com-
mandemēt, vvhich consisteth
in Vowes

M. A

DOCTRINE. 223

M. A Vowe is a promise, made to God, of some good, thing gratefull to his diuine Maiestie. Where you haue to consider three thinges. First that a Vowe is a promise, and therefore it sufficeth not to the makinge of a Vowe to haue a purpose, and much lesse a desire to doe anie thinge: but the expresse promise is required, either by word of mouth, or at the least in hart. (S. Thom. 2.2. q. 88. ar. 1.) Againe you haue to consider, that this promise is to be made to God, to whome Vowes doe properly belong. And when

T 3

you

222 CHRISTIAN

you heare that a vowe is made to our Ladie, or to other Sainctes, you most vnderstand, that the same is principallie made to God, but in the honour of our Ladie, or other Sainctes, in whom God remaineth in a more particular manner, and more excellently then in other creatures. So that a vowe made to a Sainct, is nothinge else but a promise made vnto God, to honour the memorie of such a Sainct, with some present that is to honour God himselfe in his Sainct. Thirdly, you haue to knowe, that a
vowe

DOCTRINE. 223

vowe can not be made but of a good thing, and gratfull to God as holie virginity, voluntarie pouertie, & the like things. Wherefore he that should vowe to commit anie sinne, or anie act not pertaining to the seruice of God, yea or any good thing, which should hindre a greater good should not make promise of a thing gratfull to his diuine Maiesty, & therefore should not doe him honour, but dishonour, and he should sinne against this second commandement. As he also sinneth grieuously against the same commandement, that maketh

224 CHRISTIAN

maketh a vowe and fulfilleth it not. so soone as he can. For God commandeth in holie Scripture, that who soeuer maketh a vowe doe not only remember to fulfil it, but also that he slacke not to doe it (Deut. 25. Eccle. 5.)

S. Declare to me the last part, which treateth of the praise of God, and of blasphemie.

M. God commandeth in the last part of this second commandement, that a man shall not blasphemie: but contrarie wise, that he praise and blesse his holie name. And first, for somuch as apper-
taineth to the praise, there
is

DOCTRINE. 229

is noe difficultie at all, it being manifest, that al good thinges comming vnto vs from God, and all the workes of God being full of wisdom, of iustice, and of mercie, it is reason, that in all thinges he be praised, and blessed. But touching blasphemie, it is necessarie you knowe, that blasphemie is nothing els, but an iniurie done in wordes to God, in him selfe, or in his Sainctes, (S. Tho. 22. q. 13.) And there are found six sortes of blasphemies. The first, when that is attributed to God, which is false, as that he hath hornes,

226 CHRISTIAN

nes, or like indignity. The second, when that is denied to God, which belongeth to him, as Power, Wilddome, Iustice, or other excellencies: as to say, that God can not doe, or seeth not some thinges, or that he is not iust. The third, when that is attributed to any creature, which is proper to God, as if on say, that the diuell knoweth the thinges that are to come, or can worke true miracles. The fourth, when one curseth God, or our Ladie, or other Saints. The fift, when some members of Christ, or of Sainctes are named, to doe them

DOCTRINE. 227

them some iniury, as if there were any thinge in them, to be ashamed of, as be in vs.

The sixt, when one nameth some partes of Christ, or of his blessed Sainctes, to iest at them, as to say. To the beard of Christ: or of Sainct Peter: or such other like thinges: which the envy of the diuell, and the wickednes of man hath found out.

S. I desire to know, how great the sinne of blasphemie is?

M. This sinne is so great, that it is in a manner the greatest of all other finnes: which may be vnderstood by the paine that it meriteth. For that in the old Te-

228 CHRISTIAN

tament, God commanded,
 that blasphemers should pre-
 sently be stoned by all the
 people (Leuiticus 24.) As
 the ciuill lawes doe in like
 manner punish blasphemers
 vvith death. (Iustinus. No-
 uellaa 77.) And Sainct Gre-
 gore vvritteth, that a little
 child of five yeares old, ha-
 uing learned to blaspheme
 God, and not being correc-
 ted by his father, for his fault
 died in his fathers lappe, and
 his soule was carried away by
 diuels (that appeared visi-
 bly) into hell fire. (Sainct.
 Grego. Dialogus. libro. 4.
 capitulo. 18.) Which was ne-
 uer

DOCTRINE. 229

uer read before, to haue happened for anie other sinne. Whereby we may see what diligēce ought to be vsed in auoyding so great an offence of his deuine Maiestie: & the auoyding of this sinne ought to be the more easie, seeing there is no commoditie nor pleasure gotten by it, as by some other sinnes there is but onlie hurte which the sinne bringeth with it. And yet wee ought neuer to sinne, though we could gaine neuer so great commoditie or pleasure therby.

V

of

Of the third Commandement.

S. I Haue vnderstood the two first commandements, now I desire that you will declare to me the third.

M. The third commandement, which is of keeping holie the feastes, is something differing from the others, because all the others, to wit, the two that goe before, and the seauen which follow, are wholly naturall, and binde not onlie Christians, but Iewes and Gentiles also: but this third is
in

DOCTRINE. 238

in part naturall, and bindeth
all men: and in part it is not
naturall, neither bindeth it all.

For that to sanctifie the fea-
stes, that is, to have some
dayes for holie & to be spent
in holy workes, and chiefly
in the seruice of God, is a na-
turall precept for that naturall
reason teacheth it to all men;
& so in all partes of the world,
some day is obserued festiuall.
But the ordayninge of such a
day, that is, that it should be
one, rather then another, is
not naturall. And therfore with
the Iewes the principall Feast
was Saturday, with Christians
it is the Sunday.

232 CHRISTIAN

S. For what cause did God command that the Iewes should obserue the Saturday, rather then anie other day.

M. There are two principal reasons. The first is, because on the Saturday, God finished the frame of the world, & therefore he would, that day should be sanctified in memorie of this great benefit, of the Creation of the world: which deserued also to conuince the error of certaine Philosophers (who said that the world had alwayes beene) for that, celebrating the feast in memorie of the creation of the world it must needs

DOCTRINE. 233

needs be confessed, that the world a had beginning. The second reason is, because a man hauing caused his seruants and hand-maydes, and his cattle to worke and wearie themselves six dayes of the weeke, God would that the leauenth day, which is the Saturday, the same seruants and maydes, yea his oxen also and asse, should repose, and that maisters should learne to be pittiful towards their laborers, and not to be cruell, but to haue compassion also of their very brute beastes.

8. What is the cause that we Christians doe not obser-

234 CHRISTIAN

ue the Saturday, as the Iewes doe, seing there is so good reason to obserue it?

M. With great reason God hath changed the Saturday, into the Sunday, as he hath also done Circumcision, into Baptisme the Paschal lambe, into the blessed Sacrament, and all other good things of the old Testament, into better things in the new Testament. Wherefore, if the Saturday was celebrated in memorie of the creation of the worlde, because in that day the worke of the creation was ended: vvith more reason the
sunday

DOCTRINE. 235

Sunday is celebrated in memorie of the same creation: for that in the Sunday, the said creation vvas begunne: and if the leuues did giue to God the 1st day of the weeke then Christiās doe better, vwho giue him the first. (1st in Apo 2.) Moreover vpon the Sunday, memory is made of three principal benefits of our Redemption. (Leo ep. 81. ad Diosc.) For Christ vvas borne on the Sunday. on Sunday he rose, and vpon Sunday he sent the Holy Ghost to his Apostles. Finally the Saturday did signifie the repose vvhich the holy soules

236 CHRISTIAN

had in Limbo: the Sunday signifieth the glorie which the holy soules haue now, and the bodies shall haue hereafter in heauen.

And therefore the Iewes celebrate the Saturday, because when they died, they went to repose in Limbo: but christians celebrate the Sunday, because when they dye, they goe vnto the glorious blisse of heauen: which yet is vnderstood, if they haue done well according to the holie Lawe, which God hath giuen them.

S. Is it necessairie, to obserue other feastes besides the Sunday.

M. It

DOCTRINE. 239

M. It is necessarie to obserue manie other feastes, as well of our Lord, as of our Ladie, and of other Sainctes, to wit, all those which are commanded by holy Church But wee haue spoken in patticular of the Sunday, because it is the most ancient, and oftner celebrated then anie other. As amōge the Iewes there were also manie feastes, but the most ancient, most frequent, & the greatest of all, was the Sabboth. And therefore in the ten commandements, there it not expresse

238 CHRISTIAN

preſſe mention made of
anie, but of the Sabbaoth, to
which, as we haue ſaid, the
Sunday hath ſucceded.

S. What ought to be done,
to obſerue the feaſtes?

M Two thinges are ne-
ceſſarie: the firſt is, to ab-
ſtaine from ſeruill workes:
which are thoſe, that ſer-
uantes and artificers, are
accuſtomed to doe, who
labour moſt ſpecially with
their bodies. For thoſe wor-
kes in which the vnder-
ſtandinge dooth principally
labour, can not be called
ſeruill, though for helpe of
the

DOCTRINE. 239

the vnderstanding, the tongue, the hand, or anie other corporall member be vsed.

The secoud thinge is, that in the commanded feastes, we are bound to be present at the holy Sacrifice of the Masse. And all beit holy Church bindeth vs to no more yet is it couenient, that we spend the whole day of the feast, or the greatest part thereof, in prayer, & spirituall reading, in visiting Churches, in hearing sermons, and in doing like holie exercises: for this is the end, for which feastes

240 CHRISTIAN

feastes were instituted.

S. If seruill workes may not be done, on the festiuall dayes, then belles may not be ronge, the table may not be made readie, and much lesse meat be dressed, for all these are seruill workes.

M. The commandement of not doing seruill workes, is vnderstood, with two conditions. The first, that they be not necessary to mans life: and therefore it is permitted to dresse meate, to make, readie the table, and such like,
that

DOCTRINE. 248

that can not be done the day before. The second, that they be not necessarie for the seruice of God: for which it is allowed to ring the belles, and to doe other workes in the Church, that can not be done an other day. And besides these conditions, it is also lawfull to doe seruile workes, vpon the holie dayes, when licence is granted by the prelat for reasonable cause.

242 CHRISTIAN

Of the fourth Commandement.

S. **T** He fourth commandement followveth, vvhich is of honouring our father & mother. I desire to knowe, whetefore the commandemēt of honouring our father & mother, is the first, in the second table.

M. The commandements of the second table belong to our neighbour, as those of the first, belong to God. And because amongst all neighbours, our father and mother are most neere to

vs,

DOCTRINE. 243

vs., to whom wee are most bound, as of whom we haue our being and our life, which is the foundation of all our temporall good things, therefore with great reason, the second table beginneth with the honour of our father, and mother.

S. What is vnderstood by this honour, which is wed to our father and mother?

M. Three things are vnderstood, helpe, obedience, and reuerence. First wee are bound to helpe and assist our father and mother, in their necessities: And this helpe in holie Scriptures is

244 CHRISTIAN

called honour (s. Ierom. in e.
15. Mat.) And it is great rea-
son that children hauing re-
ceued life of their father and
mother, should procure to
preserue vnto them the same
life. Further wee are bound
to obey our father & mother,
as s. Paul saith, & al things
in our Lord Collos. 3. Eph. 6.
that is, in all things which are
conformable to the will of
our Lord: for that when our
father or mother comandeth
vs anie thing, which is contra-
rye to the will of God, then
wee must, accordinge to the
commandement of Christ,
hate our father and mother.
Math.

DOCTRINE. 249

Math. 10. Luc. 14. that is, not obey or giue eare vnto them, no other wise then if they were our enimies. Finally wee are bound to reuerence our father and mother, in bearing them respect, and honoring them in wordes, & exteriour behauiour, as is conuenient. And so great account God made of this in the old testament, that he cōmanded, that whosoever durst curse his father or mother, should be killed.

S. I knowe not for what cause the lawe of God hath cōmanded the children, that they should helpe their father

246 CHRISTIAN

& mother, and to assist them;
and hath not also commanded
the fathers and mothers, that
they should helpe & succour
their children, especially whi-
les they are little, and haue
need of helpe.

M. Truly the bond is reci-
procal, and all one, betwixt
the parents and the children.
For euen as the children are
bound to help, to reuerence,
& to obey their parents: so
the parents ar bound to pro-
uide for their children, not
only meat & chothes, but al-
so that they be taught and in-
structed. But the lawe of pa-
rents towardes their childrē,

is

DOCTRINE. 247

is so naturall and ordinarie,
that there is noe need of a-
nie other written lawe, to
put parents in mind of their
bond towards their children.
But contrariwise it is often
seene, that children are not
answerable in loue towards
their parents. And therefore
it was necessarie to admonish
them by this commãdement,
of their dutie. Neither is God
contented with a bare com-
mandement, but hath adioy-
ned a promise & a threatning
to make them obserue it.

S. I would gladly knowe
what promise, and threatning
that is.

248 CHRISTIAN

M. Vnto this fourth commandement, God adioyneth these wordes; That thou maist liue long, vpon the earth. Meaning that those who honour their father and mother, shall haue for reward to liue long : and those who doe not honour them, shall haue amongst other punishments, this particular, not to liue long : and it is a verie iust punishment. For there is no reason, that he enioy long life, who dishonoreth those of whom he receiued the same life.

S. There occureth vnto me to demand, whether this, that
hath

DOCTRINE. 249

hath bene said of the father & mother, be vnderstood also of other superiours, who to-wardes vs haue the places of parents?

M. It is verie well considered of you. For in deede this commandement, is extended vnto all Superiours, as wel ecclesiastical, as temporal.

Of the fifth Com- mandement.

3. **D**Eclare now if you please, the fifth commandement.

M. This commandement chiefly forbiddeth murder;

250 CHRISTIAN

to wit, to kill men. For to kill other liuing thinges, is not forbidlen by this precept. And the reason is, because liuing thinges were created for man, and therefore when it is needfull that he serue himselfe of the life of those liuing creatures, he may kill them, but one man is not created for an other man, but for God, & therefore one man is not maister of an other mans life: And so it is not lawfull for one man to kill an other.

S. Not withstanding wee see that Princes, and Gouvernours, put theeues and other male-

DOCTRINE. 251

malefactors to death, who neuertheles are men, & it is not holden that they do euill herein, but well.

M. Princes and Gouvernours that haue publique authoritie, put malefactors, to death, not as maisters of mens liues, but as ministers of God, as S Paul saith (Rō.) 13) Because God willeth and commādeth that malefactors be punished, and killed, whē they deserue it, that good men may be safe, and liue in peace. And for this purpose, God hath giuen the sword into the handes of Princes and Rulers to doe iustice; in de-

252 CHRISTIAN

defending the good and chastising the bad. And so when by publique authoritie a malefactor is put to death, it is not called murder but an act of iustice: and where as the commandement of God saith: Thou shalt not kill, it is vnderstood, by thy priuate authoritie.

S. I haue here a doubt. Whether this commandemēt forbiddeth a man to kill him selfe, as it forbiddeth to kill an other?

M. Without all doubt this commandement forbiddeth to kill him selfe, because no man is maister of his owne life,

life, man being made not by himself, but by God. (S. Au. li. 1. de ciui. c. 17. & sequent.)

And therefore no man by private authoritie can take his life from him self. And if any holie men, not to lose theire faith, or their chastitie, haue killed themselues, it is to be thought, that they had particular, and cleare inspiration from God to doe it; which otherwise could not be excused frō most grieuouse sinne. For that he who killeth him selfe, killeth a man, & so committeth murder, which is a sinne principally forbidden in this, fift precept of the law.

Y

S. Where

254 CHRISTIAN.

S. Wherefore doe you say,
princcally?

M. Because not only to kill
is forbidden, but also to hurt,
to beate, or to doe any other
iniurie what soeuer, to the
body & person of our neigh-
bour. Yea Christ our Lord in
the holie Gospell. Mat. 5)de-
claringe this commandement,
forbiddeth also dildaine, ha-
trid, rancor reuilinge and o-
ther like passionat behauiour
and speeches which vsually
are the caule & roote of mur-
ders. And cōtrariwise willeth
that we be mecke, & cour-
teous procuringe peace and
concord with all men.

of

Of the sixt Commandement.

S. What is contayned in the
sixt commandement?

M. The prohibition of adulterie is principallie therein contained. Which is to sinne with an other mans wife. And for that, next unto life, honour (or honestie) is most esteemed in this worlde, therefore next after the commandement, not to kill, with great reason, adulterie is forbid, by which honestie is lost.

S. Wherefore doe you say, principally?

Y 2

M. Be-

256 CHRISTIAN

M. Because in the tenne cō-
mandementes, which are
lawes of Iustice, those finnes
are principallie for bid, by
which iniustice is more mani-
festly committed, of which
sorte is adulterie. But besides
this, all other sortes of carnall
finnes, are also secundarily
forbidden (S. Augu. q. 71. in
Exod) as sacrilege, which is
to sinne with a person conse-
crated to God. Incest, which
is to sinne with those of our
owne kindered: Deflowring,
which is to sinne with a vir-
gin: Fornication, which is to
sinne with a woamm corrup-
ted and single, as a widow or
a bar-

DOCTRINE. 257

a harlot : and other sortes of finnes more abhominable, which ought not so much as to be named amongst Christians.

S. Albeit I doe beleeeue that all is true which you haue said, yet I would be glad to vnderstand, whereupon it is grounded, that fornication is a sinne : for that he seemeth not doe anie harme or iniurie vnto anie, that committeth simple fornication?

M. It is grounded in all lawes in the lawe of nature, in the written lawe, and in the lawe of grace. In the lawe of nature it is found,

Y 3

(Gen.

258 CHRISTIAN

(Gen. 28.) that the Patriarch Iudas, woulde haue put to death a waman called Thamar, who had bene his sonnes wife, and being nowe widowe, was found with child. Wherby it appareth that in that time, before the Law of Moyfes was giuen, by the instinct of nature, men did knowe that fornication was sinne. After in the law of Moyfes. (Deut. 23.) fornication is forbidden in manie places. And in the epistles of S. Paul. (1. Cor. 6. Gal. 5. Ephes. 5. 1. Thes. 4. Heb. 12.) we reade manie times, that fornicators shall not enter in-
to

DOCTRINE. 25

to the glorie of heauen. Neither is it true, that fornication doth not hurt, nor iniurie to anie. For it hurteth the same woman, who hereby loseth her fame: it hurteth the child, which is borne a bastard: it doth iniurie to Christ, for we being al members of Christ, he that committeth fornication, maketh the member of Christ, the member of an harlot. (1. Cor. 6 Ibid.) Finally, he doth iniurie to the Holie Ghost, for that our bodies are the temples of the Holie Ghost, and so he that defileth his bodie with fornication, defileth

260 CHRISTIAN
the temple of the Holie
Ghost.

S. Doth this sixt commandement forbidde anye other thinge, besides these kindes of sinne, which you haue named?

M. It forbiddeth also all other dishonesties, which are as allurementes to adultrie, or fornication: as lasciuious lookes, vnchaste kissinges, and the like. And so our Lord taught vs in the holy Gospel, (Mat. 5.) where declaring this sixt cōmandemēt he saith: Who soeuer shall see a womā to lust after her, hath already committed adultrie
with

with her in his hart. And therefore it is necessarie to those that will flie from such sinnes, to haue great care of thier outward senses, and specially of theire eyes, which are as doores whereby the death of the soule entreth.

*Of the seuenth Comman-
dement.*

S. WHAT doth the seuenth cōmandemēt cōtaine?

M. It containeth the prohibition of theft, that is, to take the goodes of an other, against the will of the owner. And so in right order,
theft

262 CHRISTIAN

theft is forbidden, after murder & adulterie, for that amongst temporall, or worldlie thinges, next to life, honour (or honestie) is esteemed and then the goodes or riches of this world.

S. How manie wayes is this seauenth commandement broken?

M. Two wayes principally, to which all others are reduced. The first way is, by takinge an others goods secretly; and this is properlye called theft. The second principall way is, by taking an others goods openlye, and by force, as robbers doe by the night

DOCTRINE. 263

high way : and this is called roberie. And albeit the commandement of God speaketh of the first , sayinge : Thou shalt not steale , yet it is vnderstood also of the second: for he that forbiddeth the lesse euill, without dout forbiddeth also the greater.

S. What be the finnes which are reduced to theft and roberie , and are forbid by this commandement?

M. They are these. First all the fraudes and deceiptes which are vsed in bying & selling , and other like bargaines. (S. Au q. 71. in Exod.) And these are reduced to theft:

264 CHRISTIAN

theft: because he that vseth
such deceipts, taketh secret-
lye of his neighbours, more
then is due. Secondly, all v-
suries, which are made by lē-
ding of monney with coue-
nant, that it shall be restored
with something more. And
these are reduced to roberie,
because he that taketh vsu-
rie, exacteth manifestly more
then he hath lent. Thirdly,
all the damages which are
done to our neighbour,
though he that is the occa-
sion therof, gaine nothinge
hereby. As when one bur-
neth an other mans house.
And this is reduced someti-
mes

DOCTRINE. 265

mes to theft, and sometimes to roberie, according as the harme is done secretly or manifestly. Fourthlye, he that payeth not that he is bound to pay, sinneth against this commandement, as much as if he should steale, in that he keepeth an other mā's goods against the will of the owner. Fifthly, he sinneth against the same commandement, and committeth theft, that findeth anie thing, that an other hath lost, and taketh it for himselfe, I say, that an other hath lost, because it is not sinne to take that which belóged to no bodie. As pre-
Z . . . cious

266 CHRISTIAN

cious stones which sometimes are found by the sea side. Sixthly, it is reduced to theft or to roberie, when one appropriateth to himselfe, any thing which is common. For he that doth appropriat thinges that are common deprieth the communitie of such thinges as belonge to the whole bodie.

S. I desire to knowe if theft be a great sinne?

M. All mortall sinnes may be called great, for that they depriue a man of eternall life: but theft hath this property, that it bringeth greatest evils with it: for we see that Iudas

DOCTRINE. 287

das by the custome he had
to steale, appropriaringe to
himself, that was giuen him,
for the common vse of our
Lord and his holie Apostles,
it brought him in the end to
betray his owne most holie
Maister. And we see daylie,
that robbers stick not to kill
men, whom they neuer did
see before, & to whom they
haue no hatred nor enimitie,
only for desire to take from
thē, that more or lesse which
they carrie about them. And
God permitteth that com-
monlie those which take frō
other men, enioy it not long.
As it fell to Iudas, who han-

368 CHRISTIAN

ged himselfe, and all theeuers
ordinarily fall into the hands
of iustice.

Of the eight Commandement.

S. What doth the eight cō-
mandement containie?

M. Hitherto hath beene
spoken of iniuries, which
are committed against our
neighbour in deedes: now
follow the iniuries which are
done by wordes. And ther-
fore the eight commande-
ment forbiddeth false wit-
nes, which is the most prin-
cipall iniurie, that is com-
mitted with wordes.

S. I

DOCTRINE. 269

S. I would knowe, vvwhether it be against this commande-ment vvhe one speaketh that is false, vvithout harme to auie man?

M. One may speake that is false, three manner of vvayes.

First vvith damage to our neighbour, as vvhen one accuseth an other before the iustice that he hath stolen or killed, or the like, knowving that it is not true. And this is a vvicked and pernicious lie. Secondly, to helpe or excuse his neighbour, as vvhen one telleth a lie to saue an other from some danger. And this is called an of-

fictions lie. Thirdlye, when one telleth a lie, without either harming or helping anie man. And this is called an idle lie. The first of these three manners, is properlye forbidden by this commandement, because it is not only a false testimonie, but vniust also; and a most grieuous sinne. The other two maners, albeit they containe not alwayes iniustice, and are not so grieuous finnes, as the first, yet they are alwayes finnes, at the least veniall. For that a lie ought not to be tould for anie thinge in the world,

s. Doth

DOCTRINE. 271

S. Doth this precept containe anie thing, besides the prohibition of a lie?

M. It containeth the prohibition of three other sinnes, which are cōmitted by the tongne, and in some sorte are reduced to false witness: which are, Contumelie, Detraction, and Cursing.

S. What is meant by Contumelie;

M. A contumelie is an injurious word, spoken to dishonour or discredite our neighbour As if one say to an other, that he is ignorant, or of little witt, base, infamous, or the like. And that

272 CHRISTIAN

this is a great sinne, beinge spokē vwith an iniurious meaning, our Sauour declareth in the holie Gospell, vwhere he saith, that he that callē th his brother foole, shall be guiltie of hell fire (Mat. 5.) I saie vwhen it is spoke vwith an iniurious mind, for when it is spokeu in iest, or to admonish or to correct, as somtimes a father speaketh to his childe, or a maister to his scholar, without meaning to iniurie him, then it is not contumelie, not anie sinne, for the most part, but sometime it may be a veniall sinne.

S. What

DOCTRINE. 273

S. What is detraction?

M. Detraction is to take away the fame of our neighbour, in speaking euill of him. And this is done, ether by speakinge ill falsly, or by telling some euill that is true, but was secret. Wherby our neighbour loseth the good name which he had with them, who did not knowe his sinne before. And this detraction is a very frequent sinne amongst men, and very greuous and dangerous, because a mans name is more worth then his goods, and by some it is, more esteemed then life it selfe. And therefore

fore it is great wrōg to make them lose it. And whereas it is an easie thing to finde remedy for other losses, a good name when it is lost, is not recovered without great difficultie. And besides all this, he that by his detraction hath taken it away, is bound to restore it. Wherefore it is a most profitable counsaile, to speake wel alwayes of all mē, when it can be done with truth, and when it can not, then to be silent.

S. What meaneth cursing,
 M. Malediction or cursing is, when one curseth his neighbour, as by saying, cursed

DOCTRINE. 275

fed be he; or by vttereing,
 other sortes of malydictions
 against him, as saying; such
 an euill, or such an one take
 thee. And this cursinge is a
 most grieuous sinne, when
 it is spoken with hatred, and
 with desire that such euills
 come vnto his neighbour in
 earnest. But when it is done
 vvithout hatred or euill desi-
 re, as in iest, or to make sport,
 or vpon some sodaine disdai-
 ne, vvithout regard to that
 he speaketh it is lesse euill; yet
 it is for all that, alvvaies euill,
 for that from the mouth of
 a Christian, vvho is the son-
 ne of God by adoption, no-
 thing

276 CHRISTIAN
thing ought to passe but be-
nediction.

*Of the ninth Commande-
ment.*

S. What doth the ninth
commandement con-
taine?

M. It contayneth the pro-
hibition of the desire to haue
thy neighbours wife. For
that albeit in the sixt com-
mandement adulterie is for-
bidden: yet God would se-
uerllaye forbid the desire of
adultery, to giue vs to vnder-
stand, that these two are di-
uers finnes.

S. It

DOCTRINE. 277

S. It seemeth that in this commandement the desire of adulterie, which a woman committeth with the husband of another woman, is not forbidden; but only the desire of adulterie which a man committeth with the wife of another man, seeing it is said, thou shalt not desire thy neighbours wife.

M. It is not so. But the desire of adulterie is forbidden as wel of a woman, as of a man, for albeit it is said, thou shalt not desire thy neighbours wife: yet that is spoken vnto the man, is vnderstood to be spoken also to

278 CHRISTIAN

the woman: because in the man as more noble, is contained, also the woman. And besides, euery one knoweth, that the adultery of a womā, is more infamous, at least in the sight of the world, then of a man, as the honestie and shamefastnes, is also more commended in a woman, then in a man. Seing that it is forbidden to a man, to desire an other mā's wife, without doubt it is also forbidden to a woman, to desire an other womans husband.

S. You haue saide before, that where adulterie is forbidden, all other carnall sinnes are

DOCTRINE. 279

are also forbidden. I desire to knowe whether the same be vnderstood of the desire?

M. There is no doubt at al, but that when the desire of adultery is forbidden, the desire also of fornication, and of all other their dishonesties, is vnderstood to be forbiddē, for that the same reason is of all the sinnes.

S. I would knowe, whether euery desire of an other mā's wife be sinne, although there be no cōsent of the will, to such a desire?

M. S. Gregorie the Pope. (in resp. ad quæ. S. Lu. c. vlt.)

hath taught vs, that is an

A a 2 euill

244 CHRISTIAN

euill desire there are three degrees. The first is called suggestion: the second delectation: the third consent. Suggestion is when the diuell putteth into the minde a dishonest thought, which is accompanied with a so-daine begining of euill desire: and if to this suggestion, there be resistance made presently. so that it come to no dilight, a man doth not sinne, but merite before God: but if the suggestion passe to a sensuall delectation, and there be no consent of reason, & will then a man is not without some veniall sin:

DOCTRINE. 281

but if to the suggestion, and delectation the consent of reason and will be annexed, so that a man perceyue it, and desire it, & willingly remaine in such a desire and thought, it is a mortall sinne, and this is that which is properlie forbidden in this commandement.

Of the tenth Commandement.

S. What doth the tenth commandement containe?

M. It containeth prohibition of the desire of an other mans goods, as well immouable,

282 CHRISTIAN

ble, as are his houses & lands, as moueable, such as are money, cattel, fruites, and other things. And so is perfect iustice fulfilled, when vve doe no iniurie to our neighbour, neither in vvorke, nor in vvorde, nor so much as in thought and desire.

S. I doe mauell that God hauing forbidden murder adulterie, & theft, he doth not forbid the desire of murder, as he forbiddeth the desire of adulterie, and theft.

M. The reason is this, because a man doth not desire principally any thing, but that vvvhich bringeth him
some

DOCTRINE. 283

some good, at the leaste in apparance. And so desireth adulterie, because it bringeth delight: he desireth theft, for that it bringeth profit: murder bringeth no good at all; and therefore it is not desired for it selfe, but onlie to attayne to adulterie or to theft, or to some other his designements. For this cause, though the desire of murder, be a most grieuous sinne, yet God did not forbid it particularly: for that it might be vnderstood as forbidden, when murder it self was forbidden. Besides, hauing thus the do-

284 CHRISTIAN

resto disordinat desires of
delectations, and of com-
modities, consequentlye
were shut vp also the de-
sires of murder, which
for the most part is not
desired, but to attayn to
some commodity or de-
light.

S. I would knowe, for
what cause the desire is
neuer prohibited by hu-
man lawes, as wee see it
is forbidden in this lawe
of God.

M. The reason is mani-
fest, for that men, although
they be popes, or Empe-
rours,

DOCTRINE 285

rours, doe not see the hartes, but onlie the exterior things, and therefore being not able to iudge the thoughts and desires, much lesse can they punish them, and so it is not convenient they should busie themselves in forbidding them. But God that discerneth the hartes of all men, can punish the euill thoughts and desires: and therefore he forbiddeth them in his holie lawe.

*The declaration of the Precepts
of the Church.*

CHAP. VII.

S. **B**Esides the commandments of God, I vvould knowve if there be any other to be obserued.

M. There are the Precepts of the holie Church, vvhich are these.

1. To be present at Masse on commanded feastes.

2. To fast the Lent, the foure Imbre vvekes, and commanded Enes of Feastes. Also to abstayn from flesh vpon
friday

DOCTRINE. 287

friday and saturday. (Friday is also fasting day vvhère custome so bindeth, as it doth in England.)

3. To confesse, at the least once in the yeare.

4. To receiue the B. Sacrament, at the least at Easter.

5. To pay tithes, to the Church.

6. No to solemnise Mariages in times prohibited, to vvit, from the first Sunday of Aduent, vntill the feast of the Epiphanie, and from the first day of Lent till the Octaues of Easter; But of these commandments. I will say noe more nowe, partly be-

288 CHRISTIAN

because they are easie, partly for that of the Masse, of Confession, & Cōmunicating, as also of Fasting we shal speake hereafter, when we shall declare the holie Sacraments of the Church.

The declaration of the Euangelicall Counsailes.

CHAP. VIII.

SI Desire to knowe, if besides the commandments of our Lord there be any counsailes also of his, to liue more perfectly.

M. There

DOCTRINE. 289

M. There are manie most holy counsaills, and most profitable, to obserue the commandements with more perfection. But there are three most principall, voluntarie povertie, chastitie, and obedience.

S. Wherin consisteth the counsaile of pouertie?

M. In not hauing anie thing proper, all his goods beinge giuen to to the poore, or put into the common, which likewise hath giuen all to the poore. And this counsaile christ taught, not only in wordes, but also by his example. And after Christ,

B b

the

290 CHRISTIAN

the holie Apostles folowed it, as also all the first Christians did, who dwelled in Hierusalem, in the time of the primitiue Church: (act. 4) and finally all religious persons make vowe to obserue this holy counsaile of voluntarilie pouertie.

S, Wherin consisteth the counsaile of chastitie?

M. In a resolution to be perpetually chaste, not only abstayning from all sortes of carnali sinnes, but also from Mariages. And this counsaile also our Lord taught by worde and example. (Mat. 19) And our Ladie likewise obserued

DOCTRINE. 291

serued the same, S. Iohn. Baptist, all the Apostles, after they were called by Christ to the Apostle-ship. And all religious persons make particular vowe hereof, as also all Ecclesiastical men, that take holie Orders.

S. Wherin consisteth the counsaile of obedience?

M. In renouncing our proper iudgement, and proper will, which in the holie Gospell is called, denyinge of a mans selfe, (Mat. 16.) and to subiect himselfe to the will of his superiour, in all things that be not against God. And this counsaile likewise the Sa-

292 CHRISTIAN

uiour of the world taught,
not only in word, but also
by his example, obeyinge in
all things his eternall Father,
and submittinge him selfe,
when he was a child, to his
mother, and to S. Ioseph,
his supposed father. (Luc. 2.)
the spouse of our B. Ladie,
albeit in deed he was not his
father, being borne of a mo-
ther, who was alwayes a
virgine. And this is the third
counsaile, to the which all
religious persons bind them-
selues by vowe.

S. Wherefore are there
three principall counsailes &
no moe?

M. Be-

DOCTRINE. 293

M. Because these principall counsailes serue to take away the impedimentes of perfection, that consisteth in charitie: for the impediments are three, to wit, the loue of goods, which is taken away by pouertie: the loue of carnall pleasures, which is taken away by chastitie: and the loue of honor, and power, which is taken away by obedience. Moreouer because a man hath but three sortes of goodnes, to wit, a soule, a bodie, and his exterior wealth, therefore giuing the exterior goods to God by

294 CHRISTIAN
pouertie, his bodie by cha-
stite, and his soule by obe-
dience, he maketh a Sacri-
fice vnto God, of all that he
hath, & so disposeth himselve
to perfection of charitie, in
the best manner that, in this
life is possible.

*The declaration of the Sacra-
ments of holie
Church.*

CHAP. IX.

S. I Haue learned through
the grace of our Lord,
the three principall partes
of Christian doctrine, it re-
maineth

DOCTRINE. 295

maineth that you declare vnto me the fourth, which if I well remember, contayneth the seauen Sacraments of the Church?

M. This part of doctrine is also very profitable, and therefore is it conuenient that you learne it vwith great diligence. You must the knowve, that in the holie Church, there is a great treasure, to vvith these holy Sacraments, by meanes vvhereof vve receiue the grace of God, vve keepe it, vve increale it, and vvhen by our default vve lose it, vve may recouer it againe. (Conc Trident. sess. 7 1.) I vvill therefore

296 CHRISTIAN

declare vnto you what a Sacrament is, how manie Sacraments there be, by whom they were instituted, and some other few things: and after we will come to the declaration of euerie one of the in particular.

S. Beginne then I pray you, to declare what a Sacrament is, which I much desire to vnderstand?

M. A Sacrament is a holie Mysterie, by which God bestoweth his grace, and with all it representeth exteriorly the inuisible effect, which grace worketh in our soule.

(S. Chry. ho. 83, in Mat.)

For

DOCTRINE. 297.

For if we were spirites without bodies, as the Angels are, God would giue vs his grace spirituallie : but because we are composed of a soule and a bodie , therefore our Lord condescending to our nature, geueth vs his grace by eameanes of certaine corporall actions, which as I haue said , together with certaine exterior signes , declare to vs the inward effect of grace. As for example, holie Baptisme, which is one of the Sacraments, is done by washing the bodie with water , and therewith callinge vpon the most holy Trinitie By meanes

nes of vvhich ceremonious
vvashing, God giueth his gra-
ce, and putteth it in the soule
of him, that is baptised. And
it instructeth vs, that as that
vvater vvasheth the bodie, so
grace vvasheth the soule, and
cleanseth it from all sinne.

S. If I haue vvell vnderstood,
three conditions are requisit
to the nature of a Sacrament:
first, that it be a ceremonie or
as we would say, an exterior
actiō: the second that God by
it giue his grace; the third,
that the same ceremonie, ha-
ue a similitude with the effect
of grace, and so repretent &
signifie it exteriorly.

M. You

DOCTRINE. 299

M. You haue vnderstood it very well. Now you haue to knowe further, that these Sacraments are in all seauer. (Conc. Trident. Sess. 7. can. 1.) and are called, Baptisme, Confirmation or Chrisme, Eucharist, Penance, Extreme Vnction. Order, and Matrimonie. The reason wherefore they are seauē is this: for that God would proceede in giuing vs spirituall life, as he vseth to proceede in giuing vs our corporall life. Touchinge corporall life, first is needfull to be borne: secondly is needfull to grow: thirdly is needfull to be nourished;

ri thed ; fourthly when a man
falleth sicke it is needfull he
vse phisike : fiftly, when he
must fight, he had need to ar-
me himselfe: sixtly it is need-
full that there be some to go-
uerne, and rule those that are
now borne and growen : se-
uenthly , it is needfull there
be some to multiplie man-
kinde : for seeing those that
are borne to die , if others
should not succeed , mankind
would soone decay. So then
touchinge the spirituall life,
first it is needfull that Gods
grace be borne in vs , and this
is done by Bantisme. Second-
lie it is needfull that the same
grace

grace increafe and be made
 ſtrong, and this is done by
 Confirmation. Thirdly it is
 needfull, that it be nourished,
 and maintayned, and this
 doth the Eucharift worke.
 Fourthly is needfull that it
 be recovered, when it is loſt,
 and this is done by the medi-
 cine of Pennance. Fiſtlye is
 needfull, that at the point of
 death, a man arme himſelfe
 againſt the infernall enimie,
 who then, more then euer
 aſſaulteth vs. and this doth
 Extreme - Vnction worke.
 Sixtly is neceſſary, that there
 be in the Church ſuch as maye
 guid and gouerne vs in ſpiri-
 tuall

tuall life, and this is done by Orders. Seauenthly is needfull, that there be in the Church, such as doe multiplie mankind, and the number of the faithfull therby, and this is done by the Sacrament of Matrimonie.

S. Who found out, & instituted so maruelous things?

M. These Sacramentes being so admirable, could not be deuised otherwise, then by diuine wisedome, nor instituted, by any other then by God, vvho can giue grace (Conc. Trident. Sess. 4. can. 1.) and so Christ our Lord, vvho is God and man,
de-

devised and instituted them. Moreover all the Sacraments are as certaine conduits, by which the vertue of Christs Passion is deriued vnto vs. And sure it is, that none can bestow the treasure of Christs Passion, but in that manner and by those meanes, which Christ hath ordained.

S. I would gladly knowe, if in the time of the old Testament, there were Sacraments, and if they were so excellent as ours?

S. There were manie Sacraments in the old Testament, but they were different from ours in foure thin-

ges. First, those were more in number then ours: & therefore the olde lawe wa harder then the now lawe. (Conc. Triden. Sess. 7. can. 1.) secondly, those were not so easie to be obserued as ours are (S August. Eph. 16.) Thirddie those were more obscure, whereby few vnderstood what they signified: whereas ours haue so cleare significatiō, that euerie one may vnderstand them. Fourthly, those did not giue grace, which ours doe, but did only figuratiuely foreshew & promise it. So that our Sacraments are much more excellent: being fewer, more

re easie, more cleare, and more effectuell, then those were.

S. I woulde also knowe, which amongst our seauen Sacraments, is the greatest of all?

M. They are all great, and every one of them hath some peculiar greatnes The greatest of all, is the most holie Sacrament of the Eucharist, for in it is contained the Author of grace. & of all goodnes, which is Christ our Lord, yea touching the necessitie, the most necessarie of all are

Cc 3 Bap-

306 CHRISTIAN

Baptisme and Penance. In respect of the dignitie of those that can minister the Sacraments, the more worthis are Confirmation, and Orders, because these two Sacraments, can not be giuen ordinarily but by a Bishop. In respect of the facilitie, the most easie is. Extreme Vnction, because by it sinnes are remitted without trouble of penance. Touching the signification, Matrimonie is the greatest, because it signifieth the v-nion of Christ with the Church.

of

Of Baptisme.

S. **B**eginne if you please,
to declare the first Sa-
crament & first tel me vvhether
fore is it called Baptisme?

M. This name of Baptisme is
a greeke word, and it signi-
fieth vvashinge: but the holy
Church vseth this greeke
worde, because th' word wal-
hing, is to common, & is vsed
euerie day in cōmon thinges.
And therefore to the end
this Sacrament should haue a
proper name, and shoulde be
the better knowen, and ho-
nored, it is called Baptisme.

S. What things are necessarie to the Sacrament of Baptisme?

M. Three things at the least are necessarie, and learne them well, because in certaine cases of necessitie, as we shall say hereafter, euerie one may Baptise: & therefore it is good that euerie one know how to doe it. First is required true & naturall water, which must be applied to the partie that is baptised. Secondly at the same time when the water is vsed, these wordes must be spokē: (I baptise thee in the
name

name of the Father, and of the Sonne, and of the Holie Ghost.) Thirdly it is necessarie, that the person that baptiseth, haue intention to baptise, that is, to giue the Sacrament, which Christ hath instituted, and which the holie Church vseth to giue, whē she baptiseth. For if one had intention only to iest, or to wash only the bodie of some fowlnes, he should sinne most grieuouſlie, and it were no baptisme: and so the poore soule were not baptised.

S. What

S. What effect vvorketh Baptisme?

M. It vvorketh three effects. First it renevveth a man perfectly, giuinge him the grace of God, by which, being before t^{he} child of the diuel, he becommeth the child of God, and of a sinner, becommeth iust; and it doth not only wash the soule from all spot of sinne, but it deliuereth it also from all the paines of Hell, and of Purgatorie. In so much that if one should die immediatly after Baptisme, he should goe directly into Heauen, as if he had neuer committed sinne.

Se-

Secondly, Baptisme leaueth in the soule a certaine spirituall marke, which can not by anie meanes be taken away, by which it shall for euer be knowen, yea also in those which goe to hell, that they receiued Baptisme, and that they had bin of the sheepe of Christ. As by the peculiar markes it is knowen in this world, to whom slaues, or cattle doe belong. And this is the cause why Baptisme can not be taken oftener then once: for it is neuer lost this effect therfore remayning for euer printed in the soule. Thirdly, by baptisme a man
 en-

entreth into the Church, and is partaker of all the beuefits thereof, as a childe of holie Church, and maketh profession to be a Christian, and to be readie to obey those, that in place of Christ gouerne the Church.

S. To whom doth it belong properly to giue Baptisme?

M. It belongeth to a Priest by proper office, & chiefly to those who haue charge of soules. But when a Priest can not be had, it belongeth to a Deacon, and in case of necessitie, to wit, when there is danger that the partie should die without Baptisme, it belongeth

DOCTRINE. 313

geth to euerie one, as well Priest, as layman; as vvell man as vvoman: but alvvayes order is to be obserued, that a vvomam baptise not, if a man may be had; & that a lay man baptise not, if any Ecclesiasticall person be present; and amongst Ecclesiasticall, alvvays the lesse must giue place to the greater.

S. I maruell that; Baptisme is giuen to litle children scarce borne, vvho doe not knowve vvhat they take?

M. The necessitie of Baptisme is so great, that vvho dieth without it, or at the least vvithout desiring it, can not

Dd

enter

314 CHRISTIAN

enter into heauen: and because little infants are in great danger to die easelye, and can not at that age haue anie such desire of Baptisme; it is therefore necessarie to baptise the, with all speede that maye be. And although the knowe not what they take, the Church supplieth that defect, which by the godfather, and godmother ansvvereth, and promileth for them: and this sufficeth, because as by the meanes of Adam, vve are fallen into sinne, and into the offence of God, not knowing anie thing, so God is contented, that by the meanes of Bap.

DOCTRINE. 315

Baptisme, and of the Church, vve be deliuered from sinne, and trune into his grace, yea though vve knowe nothinge therof.

S. What meaneth the Godfather, and Godmother of whom you spoke, and what is their office?

M. To the administration of Baptisme, by ancient custome of the Church, concurreth a man, who is called a Godfather, and also a woman who is called a Godmother, that is, an other father and mother in thinges pertaining to God And these two or one of them holdeth

316 CHRISTIAN

the childe vvhiles it is christ-
 ned, and aunsvvereth for it,
 vvhē the Priest demandeth
 of the child, if it yvill be bap-
 tised and if it beleene the Ar-
 ticles of the faith, and other
 such like things (S Dionys.
 Eccle. Hier c. vlt. in fine) And
 after vvhē the child grovveth
 in yeaes, the godfather and
 godmother are bound to ha-
 ue care to instruct it, in mat-
 ters of faith, and in good ma-
 ners, if the father & mother
 be herein neiglilent. And mo-
 reouer it is to be noted, that
 by Baptisme, they become
 alied by a spirituall affinitie,
 to the partie that is baptised
 &

DOCTRINE. 317

& to his father and mother, as
vvel he that baptiseth, as the
godfather and godmother.

Of the Sacrament of Con- firmation.

S. W E haue spoken suffi-
cientlye of Baptisme,
tell me novv, I pray you, vvhath
meaneth Confirmation or
Chrisme, vvhich is the secōd
Sacrament?

M. The second Sacrament
is called Confirmation, be-
cause the effect thereof is to
confirmed the baptised in
faith, as we shall say by and
by. It is also called Chrisme,
D d 3 which

318 CHRISTIAN

which is a greeke word , and signifieth vnction, because in this Sacrament the forehead of the person that receiueth this Sacrament, is annointed with holie Chrisme. For as in Baptisme, the baptised is washed with water , to signifie that the grace of God washeth his soule frō all spot of sinnes: so in Chrisme the forehead is annointed, to signifie that the grace of God annointed the soule, & so comforteth & fortifieth it, that it maye fight against the diuell, and confesse boldly the holy faith , without feare of torments, or of death it selfe.

S. In

DOCTRINE. 319

S. In what time ought this Sacrament to be receiued?

M. It ought to be receiued, when the childe is come to vse of realon, because then he beginneth to confesse his faith, and hath need to be confirmed and establihed in the grace of God.

S. Doeth this Sacrament worke anie thinge els, besides the fortifyinge of the soule?

M. It leaueth a caraster or marcke fixed & printed in the soule, which neuer can be scraped out: and therefore this Sacrament, can not be receiued oftener then once.

320 CHRISTIAN

S. What need is there to imprint in the soule anie other marke seing that of bapisme may suffice?

M. This second carecter or marke is not imprinted without cause. For that by the first, a man is only knowen to be a Christian, that is, of the familie of Christ: but by this second it is knowē, that he is a soldiar of Christ, & therefore he carrieth in his soule the armes of his captaine, as in the worlde, soldiars carrie the on theire garnements, and whoefoeuer receiue this
Sacra-

DOCTRINE. 321

Sacrament, & goe into hell, shall haue the greater confusion, for that euerie one shall see, that they made the profession of the soldiars of Christ, & are after so fowly reuolted from him.

Of the Sacrament of the Eucharist.

S. **M**AY it please you to declare to me now the third Sacrament. And first tell me, what meaneth this word, Eucharist?

M. This is a greeke word also, and signifieth gratefull

322 CHRISTIAN

full memorie , or thanks ge-
uing. For in this Sacrament,
memory is made, and thanks
are giuen to God , for the
most excellent benefite , of
the holie Passion of our sa-
uiour , and withall there is
giuen the true bodie , and
blood of our Lord, for which
we are, bound to render per-
petuall thanks to God.

5. Declare to me more ful-
ly, all that is conteyned in this
holie sacrament , that know-
inge the greatnes therof , I
maye the better honour it.

M. The Hoste which you
see vpon the Altar , before it
be consecrated , is nothinge
els

DOCTRINE. 323

els but a little bread, made
in forme of a thinne wafer
cake: but immediatly when
the Priest hath pronounced
the wordes of consecration,
there is present in that Ho-
ste, the true bodie of our
Lord: and because the true
bodie of our Lord is li-
uinge, and vnited to the Di-
uinitie, in the person of the
sonne of God, therefore to-
gether with the bodie, is the
blood also, and the soule and
the Deitie, and so whole
Christ, God and man. In
the same manner in the Cha-
lice, before the consecration,
there is nothings els but a
little

324 CHRISTIAN

little wine, with a little water: but sodainly the consecration being ended, there is the true blood of Christ: and because the blood of Christ: and is not forth of his bodie, therefore in the Calice together with the bloud, are the body, the soule, & the Deitie of the same Christ: and so whole Christ God and man.

S. I doe yet see that the Host after the consecration, hath the figure of bread as before, and that which is in the Challice, the figure of wine as before.

M. So it is, that in the Host there remaineth the figure,
and

DOCTRINE. 327

and also the colour, and the
taste of bread, which was there
before, but not the substance
of bread, which was before.
And so vnder the forme
of bread, there is not bread,
but the bodie of our Lord.
And the better to vnderstand
this, I will giue you an exam-
ple: You haue heard that
Lot his wife was conuerted
into a statue of salt. Those that
saw the statue (Genel. 19.) did
see the figure of Lot his wife,
which she was not any more
Lots wife, but vnder the fi-
gure of a woman, was salt.
As therefore in that conuersiō,

Ec

chan

326 CHRISTIAN

changed, and the outward shape remaind: so in this Mysterie, the inward substance is changed from bread into the bodie of our Lord, the outward figure of bread remaininge, which was there before. The same also you are to vnderstand of the Chalice, that is, that there is the figure, the tast, the colour and the smell of wine: yet is there not the substance of wine, but the blood of our Lord, vnder that forme of wine.

S. It seemeth to me a great thinge, that so great a bodie, as that of our Lord, can be vnder so little a forme as that
of

DOCTRINE. 327

of the consecrated Host?

M. It is certainlye a great thinge, but the power of God is also great, who can doe greater thinges then we can vnderstand: and so Christ when he said, in the holye Gospel. (Mat. 19.) that God could make a Camel (which is a beast bigger then a Horse) to passe through the eye of a needie, he added, that with men these thinges are impossible, but with God all thinges are possible.

S. I would be glad to haue some example, how the same bodie of our Lord, can bein so manie hostes as are

E c 2 ou

328 CHRISTIAN

on so manie Altars?

M. It is not needfull to vnderstand the wōders of God, but it suffieth to beeleue them; seeinge we are certaine that God can not deceiue vs. Yet I will giue you an example for your consolation. It is sure, that our soule is but one, and is whole in all the members of the bodie, all wholly in the head, all in the feete, yea whole in euerie little part of our bodie; what maruell is it then, that God can make the bodie of his Sonne to be in manie Hostes, seinge one & the same soule, to bee whole and intire,
in

DOCTRINE. 329

in so manie, and so diuers and distinct partes of the bodie?

It is read in the life of S. Anthonie of Padua, that the same time he was preaching in a citie of Italie he was also by Gods powre in Portugall to do some other good workes.

An d if God could make Sainct Anthonie, to be in two places at one time, so farre distant, and that in his proper forme, wherfore can he not make that Christ be present in manie Hostes, vnder the forme of the same Hostes?

S. Tell me, I pray you, if Christ depart from Heauen when he commeth into the

E e 3 Hoste

330 CHRISTIAN

Hoste or remaineth he still in Heauen?

M. When our Lord beginneth to be present in the holie Hoste, he departeth not from Heauen, but by diuine power, he is both present in Heauen & in the Host. Take the exāple of our soule when one is a childe of few daies old, and very little as you see, and being measured is found to be but one pāme in lēght, after increasing he becometh double bigge as he was before, and so being measured, he is about two palmes now I demand of you, if the soule which was first in one palme
only

DOCTRINE. 331

only, hath left that palme to come into the second or no? Sure it is that it hath not left it, neither is it enlarged, because it is indiuisible; so that without leauing the first, it commeth also into the second: euen so our Lord leaueth not Heaue to come into that Hoste neither leaueth he one Hoste to be in an other, but he is present in Heauen, and in all the Hostes at once.

S. Now I haue learned that which is conteyned in this most holie Sacrament: I desire to knowe what thinges are requisit to receiue it worthily?

Ee 4 M. Three

332 CHRISTIAN

M. There things are required, the first is, that the partie doe confesse him selfe of all his sinnes, and procure that he be in the grace of God, when he goeth to communicate, for one the causes, wherfore this Sacrament is giuen to vs, vnder the forme of bread, is to the ende we vnderstand, that it is giuen to liuing men, and not to dead men, to nourish the grace of God, and to increase it. The second thing is, that we be altogether fastinge, that it, that at laest from midnight forward, we haue taken nothings, no not so much

DOCTRINE. 333

much as a little water. The third, that we well vnderstand what we doe, and that we haue deuotion vnto so great a Mysterie: and therefore this Sacrament is not giuen to children, neither to fooles, neither to anye other that hath not the vse of reason.

S. Howv often ought vve to communicate?

M. The bond of the holie Church, is to communicate at least once a yeare, and that at Easter. (cap. Omnis vtriusque de poen. & remis.) Yet it is conuenient to doe it oftner, so it be the aduice of
of

334 CHRISTIAN
of our ghostlie father.

S. Declare now vnto me,
the fruite which is gotte by
this Sacrament, and the end
for which it was instituted?

M. For three causes, Christ
our Lord hath instituted this
most noble sacrament. First
that it should be the meate
of soules: secondlye that it
shoulde be a Sacrifice of the
new lawe: thirdlye that it
might be a perpetuall memo-
rie of his Passion, and so a
most deare pledge of his
loue towards vs.

S. What effect doth it wor-
ke, in respect it is the meate
of soules?

M. It

DOCTRINE. 335

M. It worketh that effect which corporall meate worketh in bodies, and therefore it is giuen to vs in forme of bread : for like as bread conserueth naturall heate wherin the life of the bodie consisteth : so this most holie Sacrament, when it is worthely receiued, conserueth and increaseth charitie, which is the life and health of the soule.

S. What effect doth it work as it is a Sacrifice?

M. It reconcileth God vnto the worlde, and obteyneth manie benefits, not only for the liuinge, but also for the dead,

336 CHRISTIAN

dead, that are in purgatorie. You must vnderstand that in the old Testament, they offered vnto God manie Sacrifices of beastes, but in the new Testament in place of all those Sacrifices, is succeeded the Masse, in which by the hands of the Priest is offered vnto God, the most acceptable Sacrifice of the bodie and blood of his Sonne, which was signified in all those Sacrifices of the olde Testament (Chryl. in Psal. 95. Aug. lib. 1. contra aduers. leg. & Prophet. c. 20.)

S. What effect worketh it, as the memoriall and pledge of
of

DOCTRINE. 337

of the loue of our Lord towards vs ?

M. It maketh vs mindefull of so great a benefite, and inflammeth vs to loue him againe, that hath loued vs so much. And therefore like as God in the olde Testament, (Exod. 16.) woulde haue the Iewes, not only to eate Manna, which he sent them from Heauen, but also that euery one keepe one vessell full of the same, in memorie of all the benefits he shewed them, when he brought them out of Egypt: so Christ woulde that this most holie Sacrament, should not only

Ff

be

338 CHRISTIAN

be eaten by vs , but also that it be conserued on the Altar, and sometimes carried in proceſſion , that when ſoeuer we ſee it, we may remember his infinite goodnes towards vs. But in particuler the holie Maſſe is a briefe representation of the whole life our Lord , that the ſame may ſtill remaine in our mindes.

S. I would knowe how the Maſſe is a representation of the life of chriſt , that thereby I may come more deuout and attentiuē , when I am preſent therat?

M. It will declare it briefly,
The

DOCTRINE. 339

The Introite (or beginning)
of the Masse , doth signifie
the desire which the holy Fa-
thers had of the comminge
of our Lord. The Kyrie elei-
son , signifieth the voice of
the same Patriarches & Pro-
phets , demandinge of God,
this comminge of Christ , so
long desired , Gloria in ex-
cellis, signifieth the Natiuitie
of our Lord. The prayers next
following signifie his presen-
tation and offeringe in the
Temple. The Epistle, which
is reade at the left end of the
Altar , signifieth the prea-
chinge of S. Iohn Baptist,
who inuited all men vnto
F f 2 Christ.

340 CHRISTIAN

Christ. The Graduall, signifieth the conuersion of the people by the preaching of S. Iohn. The Gospell which is read at the right end of the Altar) signifieth the preaching of our Lord, which bringeth vs from the left hand vnto the right that is, from temporall things to eternall, and from sinne to grace: lights also are carried, and incense burned, to signifie, that the Holie Gospell hath lightned the vvorlde, and filled it vvith the good fauors of the glorie of God. The Creed signifieth the first conuersion of the holie Apostles,

DOCTRINE. 341

ales, and other Disciples of our Lord. The secret prayers alter the Creede, signifie the secret practises of the Ievves against Christ. The Preface, vvhich is longue vwith a lovvd voice, and endeth vwith. O. sanna in excelsis, signifieth the solemne entrance vvhich Christ made into Ierusalem one Palme sunday. The Canon, signifieth the Passion of our Lord. The eleuation of the holy Host and Chalice representeth to vs, that Christ vvas eleuated vppon the Crosse. The Pater noster, signifieth the prayer of our Lord, whiles he did hange

342 CHRISTIAN

on the Crosse. The breake-
 kinge of the Host , signifieth
 the wounde made by the
 speare percinge his side. The
 Agnus Dei , signifieth the la-
 mentation of the Maries , at
 the takinge downe of Christ
 from the Crosse. The com-
 munion of the Priest , signi-
 fieth the buriall of Christ.
 The host-communion sungue
 wit ioy , signifieth the Re-
 surrection. Ite Missa est signi-
 fieth the Ascension. The be-
 nediction of the Priest signi-
 fieth the cominge of the holie
 Ghost The Gospell at the end
 of Masse , signifieth the prea-
 chinge of the holye Apostles,
 when

DOCTRINE. 343

when being filled with the holie Ghost, they begane to preach the Gospell through the whole world, & so begane the conuersion of the Gentils.

Of the Sacrament of Penance.

S. T Here followeth nowe the fourth Sacrament, which is called Penance: declare therfore, I pray you, what this Sacrament is?

M. Penance signifieth three thinges. First it signifieth a certaine vertue by which a man repenteth him selfe of his sinnes, and the contrarie

Ff 4

vice

344 CHRISTIAN

vice is called impenitence, to wit, when a man will not repent. Secondly we call penance the paine and affliction, which a man taketh to satisfie to God, for the euill he hath done. And so we say that one doth great penance, because he afflicteth him self much, with fastinges & other austerities. Thirdly, penance signifieth a Sacramēt, instituted by Christ to remit the sinnes of those, who after Baptisme haue lost the grace of God, & doe againe repent the same, and desire

DOCTRINE. 345

to returne in to his fauour.

S. Wherin doth this Sacrament principally consist?

M. In two thinges: in the confession of the sinner, & the absolution of the Priest. For that Christ hath made the Priests, iudges of finnes committed after Baptisme, and giuen them authoritie, in his place, to remit them, so the sinner cōfesse them, & be otherwise disposed as he ought to be. So in this consisteth the Sacrament, that like as the sinner confesseth his finnes exteriorlye, & the Priest exteriorlye
pro-

346 CHRISTIAN

pronounceth absolution: so God inwardly by meanes of those wordes of the Priest, lousseth that soule from the bande of sinne, with which it was tyed, and restoreth it to grace, and deliuereth it from that it had deserued, and to haue bene cast headlong into hell.

S. What is necessarie for the receiuing of this Sacrament?

M. Three thinges are necessarie, contrition, Confession, and Satisfaction. Which are three partes of Pennance.

S. What meaneth contrition?

M. That

DOCTRINE. 347

M. That the hard hart of the sinner become soft, and in a certaine manner, breake it selfe with sorow, for that it hath offended God. But in particular, Contrition containeth two things, and the one sufficeth not, without the other. First that the sinner be earnestly sorie for all his sinnes cōmitted after Baptisme: and therefore it is necessary to examine well, and to consider all his actions, and to be sorrowfull, that he hath not done thē according to the lawe of God. Secondly that the sinner haue firme purpose to sinne no more.

S. What

348 CHRISTIAN

S What meaneth confession?

M. The sinner must not be content with onlie contrition, but he must goe to the feete of the Priest as Magdalen went vnto the feete of Christ. (Luc. 7.) and confesse his sinnes, with truth, not adding nor diminishing nor mixing any lie: with simplicitie, not excusing himselfe, nor laying the fault on others, neither multiplying superfluous wordes; with integritie, vteringe the all not leauing any thinge for shame-fastnes,

DOCTRINE. 349

nes, and telling the number of euerie sorte, and the circumstances which anie way doe agrauate the sinne, so far as he can remember. Finally with shame fastnes, and humilitie, not recounting his sinnes, as if he told an historie, but reling them as things deseruing shame, and vnworthie of a Christian, and humbly desiring pardon.

S. What meaneth satisfaction?

M. That the sinner haue purpose to doe pennance, and therfor he must willingly accept that punishment which his ghostlie father shall ap-

Gg point

point him, and performe it with speede, considering that God doth him most high fauour, in pardoning him the eternall paine of hell, and is contented with a temporall paine, much lesse then his sinnes haue deserued.

S. Tell me now, what fruit this Sacrament bringeth?

M. We reape foure very great commodities by this Sacrament. The first is, that which was said euen now, that God doth pardon vs the sinnes committed after Baptisme, and doth change the eternall paine of hell, in-

to

DOCTRINE. 351

to a temporall paine, to be suffered in this life, or in Purgatorie. The second, that the good workes which we had wrought, during the time we werein grace, and were lost by sinne, are restored to vs by meanes of this Sacrament. The third is, that we be loosed from the bande of Excommuni- cation, if perhaps we were tied therewith. For you must knowe, that Excommunica- tion is a most grieuous pu- nishment, vvich depriueth vs of the prayers of the ho- lie Church, of lawfully re- ceuing the Sacraments: like-

G g 2 vvise

352 CHRISTIAN

wise of conuersing with
faithfull people, and finally
of holie buriall And from this
so terrible a punishment, we
are deliuered ordinarilie in
the Sacrament of Pennance,
by the absolution of a Priest,
hauing authoritie of the Po-
pe or of the Bishop. Albeit
sometimes this absolution
from Excommunication, may
also be giuen, without the
Sacrament, by the Prelate,
yea though he be no Priest.
The fourth and last fruite is,
that we are made capable of
the Indulgences which the
Popes doe often giue.

S. What is meant by In-
duk

dulgences?

M. Indulgences is a Liberality, which God doth impart by meanes of his Vicar, to the faithfull, by pardoning either all or some part, of the temporall paine, which they were to suffer for their finnes, in this life or in Purgatorie.

S. What is required for the gayning of Indulgence;

M. That a man be in the state of grace, and therefore if he be in sinne, he must confesse him selfe and fulfil that the Pope appointeth, when he granteth the Indulgence.

G.g 3

S.How

354 CHRISTIAN

S. Howv often is it necessarie to confesse Sacramentally?

M. Holy Church comman-
deth, that euerie one con-
fesse, at the least, once in the
yeare. (*Omnis vtriusque. de
pen. & remis.*) Further vvhoso-
euer vwill receiue anie o-
ther Sacrament, especially
the Sacrament of the Al-
tar, and is, or doubteth to
be, in mortall sinne, must
confesse before. Likevvise
vwhen he is in perill of death,
or goeth about anie thing,
wherin is danger he may dye.
And besides these, it is very
well done to confesse often,
to keepe cleane a mans con-
science,

DOCTRINE. 355

science, especiallie for that he that confesseth seldom, can hardly doe it well.

S. There remaineth lastly- that I demand of you what the workes be, that are gratefull to God, to satisfie for sinnes.

M. All are reduced to three, to wit, Prayer, Fasting, and Almes; For so the Angel Raphaell taught Tobie (Tob. 12.) The reason whereof is, for that a man hauing a soule, a bodie; and externall goods: by prayer he offereth vnto God the goods of the soule, by fasting the goods of the bodie, by al-

G g 4 mes

356 CHRISTIAN

mes the externall goods. By prayer is vnderstood, the hearing of Masse, saying of the seauen Psalmes, the Office of the deade, and other like things. By fasting is vnderstood, all corporall austeritie, as wearing of heare-cloth whipping, lying on the ground, pilgrimages, & the like. By almes is vnderstood, all other workes of charitie, and seruice done to our neighbour, for the loue of God.

S. What is required to fast aright?

M. Three things are required:

red: to eate once only in the day: and that about midday, and the longer it is deferred, the better & to abstaine from flesh, and Lent, from agges, and whilmeates.

S. Whether is it better to make satisfaction our selues to God by these workes, or to take Indulgence?

M It is better that our selues satisfie by these workes, because by Indulgence is satisfied only, for the bond of paine, or punishment, but by these workes we doe both satisfie, & withal merit eternall life: but the best.
of

358 CHRISTIAN

of all is, to vse both these hel-
pes, satisifying our selues so
much as we can, and with all
taking Indulgences.

*Of the Sacraments of Extreme
Vnction.*

S. What is Extreme Vn-
ction?

M. Extreme Vnction is a
Sacrament, which our Lord
instituted for the sicke. It is
called Vnction, because it
consisteth in the anoynting the
sicke with holie Oyle, and
recyting ouer him certaine
prayers. And it is called Ex-
treeme, as being the last a-
mongst

DOCTRINE. 359

mongst the Vnctions , which are vled in the Sacraments of the Chwrch . For tho first vnction is giuen in Baptisme , the second in Confirmation , the third in Priesthood , the last in sicknes . And it may also be called extreeme , for that it is giuen at the end of the life .

S. What be the effects of this Sacrament.

M. They are three. The first is remission of sinnes. (Iacob. 5.) that remaine somtimes after the other Sacrament , to wit , those which the partie did not remember , or not knowe,
re-

366 CHRISTIAN

and which if he had know-
en and remembred, he
would willingly haue re-
pented, and confessed them.
The second is, to comforte
the sicke, and to make him
stronger in spiritie in that
time, when he findeth him
selfe oppressed with bodi-
lie infirmities, and with
temptations of the diuell.
The third is, to restore the
health of the bodie, if that
it be expedient, for the eter-
nall saluation of the same
sick person. And these three
effects are signified by the
oyle, which is vled in this
Sacrament, for that oyle re-
fresheth

DOCTRINE. 361

fresheth, strenghtneth, and
healeth.

S. At what time ought this
Sacrament to be receiued?

M. In this manie doe com-
mit great error, who will not
take this Sacramēt, but when
they are in departing this
life. For the true time to take
it is, when the phisitions iud-
ge the disease to be dāgerous,
for when humane reme lies
seeme to be insufficient, the
celestiall remedie are chiefly
to be sought for. And so somti-
mes it happeneth, that by the
meanes of this holie Oyle,
the sicke partie doth reconer
health, & therefore as this Sa-

H b

cra.

362 CHRISTIAN

crament ought not to be demanded, when there is no danger to die: so ought it not to be deferred soe long, till there be no hope remayninge. And this is the cause why holie oyle is not giuen to those that are put to death by iustice, because such are neither sicke, nor haue hope of life.

Of the Sacrament of Order.

S. W Hat is the Sacrament of Order?

M. It is a Sacrament, in which powre is giuen, to consecrate the most holie
Eu-

DOCTRINE. 1363

Eucharist, and to minister the other Sacraments to the people : or to serue , by proper office , those that haue receiued such powre. And it is called Order, because there are manie degrees in this Sacrament , one subordinate to an other. As Priests, Deacons, and other inferiors. But of these there is no neede to tell you anie more, seing this Sacrament doth not appartaine to all , but only to men of yeares and learning , who are not to learne the Christian doctrine, but rather it belongeth to them to teach others.

Of the Sacrament of Mariage.

S. What is the Sacrament of Matrimonie?

M. The Sacrament of Matrimonie, is the lawfull ioyning of a man and woman in holy wedlock: Which signifieth & representeth the Vnion of Christ with his Church, (Ephes. 5.) by the Incarnation, and the vnion of God with the soule by grace.

S. What effects worketh this Sacrament?

M. First it giueth grace to the husband and the wife, to comorte them selues well,
and

DOCTRINE. 365

and to loue eche other spiri-
tually, as Christ loueth his
Church, (ibide) and as God
loueth a faithfull and iust sou-
le. Secondly is conserreth
grace, to knowe and to desire
to bring vp their children in
the feare of God. Thirdly it
produceth a bond betwene
the husband and the wife, soe
straight, that it is not possible
to be dissolued, like as bet-
ween Christ and his Church.
(1. Corint. 7.) And thereof
it commeth, that no body can
dispence, that the husband
leaueth his first wife, and take
an other, neither that the
wife leaue her first husband,

366 CHRISTIAN

and take an other.

S. What is necessary to the making of Mariage?

M. Three things are necessarie. First that the parties be without impediment to be ioyned together ; that is, that they be not kins folkes within the fourth degree ; that they haue no solemne vowe of chastitie, nor the like. Secondly, that in contractinge of Matrimonie, there be two or there witnesses, and in particular, that the lawfull Pastor, or Curate be present. (Conc. Trid. sess. 24. cap. 1.) Thirdly, that the consent of both parties be free, and so expressed
by

DOCTRINE. 367

by wordes or other signes.
Otherwise it is no Mariage.
(Conc. Tolet. 3. cap. 10. Later
2. 6. 151.) But touching the
second point, where the Con-
cell of Trent is not promul-
gate, though to mary without
the Pastor, be mortall sinne
and subiect to censure of the
Church, yet the Mariage is
firme and indissoluble.

S. Whether is it better to
marie, or to keepe perpetuall
chastitie?

M. The Apostle S. Paul hath
cleared this doubt, hauing
written, (1. Cor. 7.) that
who ioyneth himselfe in Ma-
riage doth well, but the that

H. h 4

doth

368 CHRISTIAN

doth not ioyne him selte, but
 keepeth virginie doth bet-
 ter. And the reason is because
 Mariage is a thinge humane,
 virginie is Angelicall, Ma-
 riage is according to nature,
 Virginie is aboue nature.
 (Amb. lib. 1. de Vir. in c. 13.
 Ma,) And not only virginie,
 but widdowhood also it is
 better thē Mariage. Therefore
 whereas our Sauour said in
 a parable, that the good seede
 yelded in one fild thirtie fold
 fruite, in an other threescore,
 in an other a hundred fold:
 the holie Doctors haue de-
 clared, that the thirtie fold
 fruite is of Matrimonie, the
 three-

DOCTRINE. 369

threescore fold of widow-
hood, the hundreth fold of
virginitie. (Cyp. de habitu.
Virg. Ieron. lib. 1. in Iouin.
Aug. de ser. Virginit, ca. 44.)

Of vertues in generall.

CHAP. IX.

S. YOV haue declared the
foure principall parts
of Christian Doctrin. I desire
to knowe, if there be any
thing els to learned?

M. The necessarie things
to be knowen, are those fou-
re, which I haue already shew-
ed you. But there be some
other

370 CHRISTIAN

other things profitable also, to the end we pretend, of obtaining eternall saluation, to wit, Vertues and Vices, good woorkes and sinnes. For albeit we haue spoken alreadye of these things in generall, in the declaratiō of the Creede, and of the commandements, yet it will be very profitable to speake of them more distinctly and in particular.

S. Tell me then, what is vertue?

M. Vertue is a qualitie, which is receiued in the soule, and maketh a man good. For as science maketh a man a good Philosopher, and
art

DOCTRINE. 371

art maketh one a good artificer : so vertue maketh a good man, and canseth him to doe that which is good, and that with facilitie, readines, & perfection. Whereas he that hath not vertue, though he may sometimes doe well, yet he shall not doe it without difficultie and imperfection, wherof to giue you some example, vertue is like to art, and practise. For you see one that hath art, to play on the Citerne, or Lute, playeth both well and with facilitie, although he neuer looke vpon the strings, whereas another that hath

hath not the art , or hath not
 practise , may well touch the
 stringes, & make them sound,
 but he shall neither doe it
 readily , nor so well. Euen so
 he that hath the vertue (for
 example) of Temperance, fa-
 steth with great facilitie, and
 chearefulnes, whē it is need-
 full, and he fasteth perfectly
 expecting the conuenient
 houre , and eating meates
 appointed, and once only: but
 he that hath not this ver-
 tue , or contrariwise is a
 gultton, it seemeth a death
 to him to fast , and if per-
 haps he fast , he can not well
 expect the due houre of din-
 ner,

DOCTRINE. 373

ner, and after at night, in place of a drinking as the custome is, he will make so large a collation, as wanteth little of a supper.

S. How manie vertues be there?

M. The vertues are very manie: but the more principall, and to which all the rest are reduced, are seauen, to wit, the three Theologicall. Faith, Hope, & Charity, (1. Cor. 13.) And foure Cardinall. Prudence, Iustice, Fortitude, and Temperance. (Sap. 8. Isaia 11.) And according to this number, there are seauen giftes of the Holie
Ii Ghost,

374 CHRISTIAN
Holie Ghost, and the Evan-
gelicall Bearitudes, (Mat. 5.)
which guyde vs to the per-
fection of Christiã life. The-
re be also seauen workes
of mercie corporall : & sea-
uen spirituall. (Mat. 25. Tob.
1. & 12.) Of all which I will
giue you a brieife instructiõ.

Of the Theologicall Vertues.

CHAP. XI.

S. **W**Hat is faith?
M. Faith is the first
of the Theologicall Ver-
tues, that is, of those vertues
which

DOCTRINE. 375

which haue immediat relation to God. And the proper office of faith is, to illuminate and eleuate the vnderstandinge, to beleeeue firmly all that God, by his Church, reuealeth vnto vs: although it be otherwise hard & aboue naturall reason.

S. What is the cause that we must beleeeue matters of faith so firmly.

M. The cause is, for that faith doth relie vpon infallible veritie, for soe much as all that faith proposeth vnto vs, is reuealed from God, and God is veritie it self. Wherefore it is impossible, that

376 CHRISTIAN

which God saith , shoulde
be false And see whē faith
proposeth anie thinge vnto
vs , which apparcareth
contrarie to reason , as for
example , that a Virgin
should bring forth a child,
it is necessarie to consider
that humaine reason is fee-
ble, & may easely be decei-
ued , but God can not be
deceiued, nor deceiue vs.

S. What is necessarie to
be beleeued , by this vertue
of faith ?

M. It is necessary to bele-
ue distinctly, all the Articles
of the Creede, which befo-

DOCTRINE. 377

re I haue declared. And specially those Articles wherof Feasts are kept, euerie yeare in holie Church: as the Incarnatiō of our Lord, the Natiuitie, the Passion, the Resurrection, the Ascension, the comming of the Holie Ghost, and the most Holie Trinitie, Moreover we must be readie to beleue, all that shalbe declared vnto vs, by holy Church. And finally in all outward behauour, to shunne & auoide those thinges, which haue anie shew of infidelitie: as to carrie the

378 CHRISTIAN

habit of a Turke , or of the Iewes , the eating of flesh on daies forbidden as Heretikes doe , and such like. For that it is necessarie, to confesse the true faith, not only in hart and with mouth , but also with exterior deedes, (Rom. 10. Tit. 1.) to shew our selues to dislike of all Sectes, that are contrarie to holie Church.

S, What is hope?

M. Hope is the second Theologicall vertue , so called , because it also hath immediate relation to God. For as by faith wee beleeu in God , so by hope , wee trust

DOCTRINE. 379

trust or hope in God.

S. What is the office of Hope?

M. It is to eleuate our mind to hope for eternall felicitie. And because this is so high a benefit, that it was not possible to reach therto by humane abilitie, therefore God giueth vs this supernaturall vertue, that by it we may trust, to attaine to so great a good.

S. Wherupon is this hope grounded, and wheron doth it relie?

M. It is grounded, and doth relie vpon the infinite goodnes and mercie of God, wherof we haue most

380 CHRISTIAN

certaine signe: seeing he hath giuen vs his owne Sōne and by his meanes adopted vs for his children, and promised vs the inheritāce of the kingdome of Heauē, if wee doe workes comformable to the dignitie receiued, and hath also giuen vs grace and sufficient helpe, to doe such workes.

S. What is Charitie?

M. It is the third Theologicall vertue, hauing immediat relation to God. By this vertue our soule is elevated to loue God aboue all things, not onlie as Creator,



DOCTRINE. 381

& Author of all our naturall good, but also as the giver of grace, & of glory, which are supernaturall.

S. I would know, whether charitie be also extended vnto creatures?

M- Charitie is properlie extended vnto all men & to all things, which God hath made. But with this difference, that God is to be loued for himselfe, he beinge infinitely good: and it is farther extended, to all other thinges, which are to be loued, for the loue of God. And in particular our neighbour,

334 CHRISTIAN

bour, our parents or friends,
are not only to be vnder-
stood, but also euerie man
though he would be our
enimie, because euerie man
is the Image of God, and
for the same is to beloved.

S. Is Charitie a grace
vertue?

M. It is the greatest of all
others, & it is so great, that
whosoever hath it, can not
lose his saluation, if he first
lose not charitie. And he
that hath it not, can by no
meanes be saued, though
he had all the other vertues,
and grief of God.

of

Of the Cardinall vertues.

S. What is Prudence?

M. It is the first of the foure Cardinall vertues, which haue this name. because they be principall vertues, and as fountaines of all the other morall and humane vertues. For that prudence gouerneth the vnderstanding. Iustice gouerneth the will. Fortitude gouerneth the irascible powre. And Temperance gouerneth the appetite of concupiscence.

S. what is the office of Prudence?

M. It

334 CHRISTIAN

bour, our parents or friends,
are not only to be vnder-
stood, but also euerie man
though he would be our
enimie, because euerie man
is the Image of God, and
for the same is to beloued.

S. Is Charitie a grace
vertue?

M. It is the greatest of all
others, & it is so great, that
whosoever hath it, can not
lose his saluation, if he first
lose not charitie. And he
that hath it not, can by no
meanes be saued, though
he had all the other vertues,
and grief of God.

DOCTRINE. 327

Of the Cardinall vertues.

S. What is Prudence?

M. It is the first of the foure Cardinall vertues, which haue this name. because they be principall vertues, and as fountaines of all the other morall and humane vertues. For that prudence governeth the vnderstanding. Iustice governeth the will. Fortitude governeth the irascible powre. And Temperance governeth the appetite of concupiscence.

S. what is the office of Prudence?

M. It

384 CHRISTIAN

M. It is to shew the due end of euerie action, and the conuenient meanes, & all the circumstances, to wit, the time, the place, the manner, and such like; that the worke may be well done, in all points and perfectly. And therefore it is called the mistris of o-ther vertues, and is as salt to meats, and as the sunne in the world.

S. Which be the vices contrarie to Prudence?

M. Vertue consisteth in the middest, & hath alwayes two contrarie vices, which are in the extremes. One vice contrarie to Prudence is Imprudence,

DOCTRINE. 389

dence, that is, inconsideration
and rashnes: and it is in those,
that doe not consider what
they haue to doe; & so either
they looke not to the true
end, or they vse not the true
meanes. The other vice is
subtiltie, or carnall pollicie:
and it is in those that with
great diligence thinke of the
end, and of the meanes, but
they direct all thinges to
their priuat commoditie, for
the gaining of some worldlie
benefit. And therefore they
endeauour subtilly, to decei-
ue their neighbour, to bring
to passe their busines to their
owne purpose. But in the end

Kk

it

it will appeare, that such are most imprudent, loosing the most soueraigne good, for the loue of things of no importance.

S. What is Iustice, and what is the office therof?

M. Iustice is a vertue, which giueth euerie one that is his owne. And so the office therof is to make things iust, and to put equalitie in humane contracts. Which is the foundation of quietnes, & of peace. For if each one would be content with his owne, and not couete that belongeth to an other, there should neuer be warre
nor

nor discord.

S. What be the vices contrarie to Iustice?

M. They are two. One is Iniustice, that is when one taketh that which belongeth to an other, or in contracts giueth lesse then he ought, or taketh more then is due to him. The other is too much iustice, that is, when one is too rigorous, and wreafteth thinges by pretence of Iustice, more seuerely then reason requirerh. For in some cases, it is necessarie, that compassion be mixed with iustice. As if a poore man, can not pay all

388 CHRISTIAN

he ovveth presently, vvith-
out his great losse or damage,
it is a reasonable thing and
iust, that he haue a little time
graunted him : and to denie
him the same, is to great ri-
gour.

S. What is fortitude, and
vvhat is the office therof?

M. It is a vertue vvhich ma-
keth vs readie to ouercome
all difficulties, that yvould
otherwise hinder vs frō doing
well. And it reacheth euen to
suffering death, when it is ne-
cessarie for the glorie of God,
or for performing of our du-
tie. And all the holie Martyrs
haue triumphed ouer their
perse-

DOCTRINE. 389

persecutors , by this vertue.
And in like manner all valiant
soldiars , which in iust warres
haue made so great prooffe of
their valour , haue become
glorious by the same vertue.

S. What be the vices con-
trarie to Fortitude ?

M. They are cowardines,
and audacious temeritie. For
cowardines , maketh one to
yeelde to easely , which cometh
of the lack of fortitude.
And audacious temeritie, maketh
one to put himselfe in
danger, when there is no need
which (so to terme it) is too
much fortitude. And it deserueth
no praise but blame,

390 CHRISTIAN

and therefore is no vertue, but a vice.

S. What is Temperance, and what is the office therof?

M. Temperance is a vertue that brideleth sensual delights and maketh a man to content himselfe, with such pleasures, and in that measure, as reason alloweth.

S. What are the vices contrarie to Temperance?

M. They are Intemperance, and Insensibilitie Intemperance is, when one is too much giuen to delights, and therefore committeth excesses in eating, and such thinges, as doe hurt both the soule, and the bodie

bodie. Insensibilitie is, whē a man vseth the other extreme, & so flyeth all pleasures, that he will not eate things necessarie for his health, to auoide that little delectation, which conuenient meats doe naturallie bring. But the vice of intemperance is much more common amongst men, then the vice of insensibilitie And therfore all holie men, by word and example, haue exhorted vs fasting, and to mortification of the flesh.

Of the seauen gistes of the holie
Ghast.

CHAP. XIII.

S **W** Hich be the seauen
gistes of the Holie
Ghoist?

M. They are those which
the Prophet Isaie hath
taught vs. (Isa. 15.) to wit,
Wisedome , Vnderstan-
ding, Counsaile, Fortitude,
Knowledge, Pietie, and the
Feare of our Lord.

S. Wherto doe these gifts
helpe vs?

M. To

DOCTRINE. 393

M. To attaine to the perfection of Christian life. For they are as a ladder, by which we clime vp, from the state of sinne by diuers degrees, euen to the height of sanctitie. But you must knowe. that the Prophet numbred these steppes coming downewards, for he did see as it were a ladder which came from Heauen. Neuertheles we will recount them ascending, as going vpwards and ascending from earth to heauen. The first degree then is, the Feare of our Lord, which doth

394 CHRISTIAN

doth terrifie a sinner, when he thinketh that he hath God almightie for his enimie. The second degree is, Pietie. For he that feareth punishment which God threateneth against a sinne beginneth to become godly, and desireth to obey and to serue God, and to worke his holie will in all things. The third degree is. Knowlege, for that he who desireth to worke the will of God, demandeth of God, that he will teach him, his holie commandments, and God partly by preachers, partly by booke, and partlie by inward inspi-

DOCTRINE. 395

inspirations , teacheth him
all that is necessarie. The
fourth degree is Fortitude.
for he that knoweth, and
is willing in all things to
serue God , findeth ma-
nie difficulties , and tenta-
tions of the world , the flesh
and the diuell. And therefore
God at that time of neede ?
giueth him the gift of For-
titude , that he may ouer-
come all difficulties. The fift
degree is Counsaile , for
when the diuell can not
preuaile by force , he turneth
him selfe to deceipts , and
vnder pretence of good ,
prouoketh the iust man to
fall:

396 CHRISTIAN

fall : yet God doth not abandon him , but giueth him the gift of Counsaile , by which he preuaileth against the decreits of the enemie. The sixt is the gift of Vnderstanding, for when a men is wel exercised in the actiue life , and hath had manie victories against the diuell , God doth draw him & exalt him to the contemplatiue life , and with the gift of vnderstanding, maketh him to vnderstand and penetrate diuine Misterie. The seuenth is the giste of Wisedome, which is the complement of perfection. For he is wise that knoweth the
first

DOCTRINE. 397

first cause of all thinges, and according therto formeth all his actions: which none can doe, but he that ioyneth perfect charitie, to the gift of vnderstanding. For by the vnderstanding, he knoweth the first cause, and by charitie he directeth and disposeth all things vnto it, as vnto the last end. And because wisdom ioyneth the affection to vnderstanding, therefore it is called wisdom, that (is fauorie knowledge) as Saint Bernard teacheth vs.

398 CHRISTIAN

Of the eight Beati- tudes.

CHAP. XIV.

S. W Hat are the eight beatitudes, which our Lord taught vs in the Gospell? (Mat. 5.)

M. They are an other ladder to clyme vnto perfectiō, like vnto that of the gifts of the Holie Ghost. For that in seauen sentences are contey-
ned seauen degrees, to arriue vnto beatitude And lastly the the eighth doth giue vs a signe to knowe whether a man hath
hath

DOCTRINE. 399

hath ascended vp to these degrees or no.

S. Declare vnto me this ladder briefly?

M. Christ our Lord, in the three first degrees, teacheth vs to take away the impediments of perfection, wherby wee ascend vnto felicitie.

The geenrall and ordinary impediments are three; the desire of goods, of honours, and of pleasures. Soe Christ saith in the first degree, that the poore in spirit are blessed, that is, those who willingly despise goods. In the second he saith, that the meeke are blessed, that is, those

Ll 2 that

400 CHRISTIAN

that giue place to all, not resisting those, that put themselves before them and thrust them behind. In the third he saith, that those are blessed that weepe, that is, those that seeke not the delights, & pleasures of the world, but attend to doe penance, and to bewaile their sinnes. In the other two degrees, he teacheth vs the perfection of the active life, which consisteth in fulfilling all that we are bound vnto by iustice, and by charitie. Therefore he saith in the fourth degree, that those are blessed, that hunger and thirst iustice, And in the fifth

DOCTRINE. 401

fifth he saith, that the mercifull are blessed. In the last two, he draweth vs to perfection of the contemplatiue life: and therefore he saith in the sixt, that they are blessed, that haue a cleane hart, for they shall see God that is, they shall see him in the life to come, in glorie; and in this, they shall knowe him by grace of contemplation. And in the seuenth he saith, that the peaceable are blessed, because they shall be called the children of God; that is, blessed are they who hauing added perfect charitie, to contemplation, haue made all their repose in

L 1 3 God,

402 CHRISTIAN

God, and pacified all the kingdome of their soule, and soe they shalbe children of God, like vnto their Father, holie & perfect. In the eighth sentence noe new degree of perfection is conteyned, as S. Augustine doth well say. (lib 1. serm. Domin. in monte) but there is declared a manifest signe, to knowe if one be arriued to perfection: and this signe is to suffer wiillingly vniust persecution, for that like as the gold is tried in the fornace. so is a iust & perfect man in tribulation.

of

DOCTRINE. 403

Of the seauen workes of mercie.
corporall, and seauen
spirituall.

CHAP. XV.

S. | T remaineth that you
declare to me the wor-
kes of mercie, aswell corpo-
rall as spirituall.

M. The workes of mercie
corporall ar seauen. Wherof
we haue fix in the holie
Gospell ; (Mat. 25.) to wit,
to giue meate to such as
hunger : to giue drinke to
such as haue thirst : to cloth

L 1 4 the

04 CHRISTIAN

the naked: to harbour pilgrimes: to visit the sicke: to comfort the imprisoned. The seventh worke, which is to burie the dead, holie Tobie hath taught vs, and the Angel Ra hacl. (Tob. 1. & 12.) The workes of mercie spirituall, are also leaven: to instruct the ignorant: to giue counsaile to the doubtfull: to comfort the afflicted: to correct such as erre: to pardon offences: to beare with other mens defects: and to pray God for the quicke and dead. S. Is there anie cause that excuseth vs, from the works of mercie?

M. Three

DOCTRINE. 405

M. There things may excuse vs. The first is when a man hath not the meanes to do them: and so that good Lazarus, the poore begger, of whom it is read in the Ghospell. (Luc. 16.) did no corporall workes of mercie, because himselfe had need, in a manner of all those workes, and so was crowned for his patience. And this is the ordinance of God, that the riche may save themselves, by shewing mercie, and the poore by the way of patience: & so he that hath not knowledge or prudēce for himselfe, is not bound to teach or giue coun-

406 CHRISTIAN

counsaile to others. The second cause is, when a man serueth God in a higher sorte, then the actiue life is, and by reason of that state hath noe occasiō to doe manie workes of charitie, so the holie Eremites, that remayne inclosed in solitarie places, or in their celles, to contemplate heauenlie things, are not bound to leaue that holye exercise, and goe to seeke those, to whom they may doe workes of mercie. The third cause is, when a man doth not find anie that hath notorious neede of his mercie: for that we are not bound to succour
 anie

DOCTRINE. 407

anie but those, who can not helpe themselues, or haue not others that will, and can helpe them. True it is, that perfect mercie doth not expect the time of the bond, but is readie to succour in the best manner it can, and all that it can.

S. It seemeth to me that all men may worke the last worke of mercie, that is, to pray to God for our neighbour?

M. So it is, and therefore the holie Eremits doe also this worke of mercie, for that they pray to God that he giue his grace, to all those that neede it,

of

408 CHRISTIAN

*Of vices and sinnes in
generall.*

CHAP. XVI.

S. **I**T is nowe time that you teach me, what vice & sinne is, to flie from it: like as you haue instructed me in vertues and good workes, to obtaine them?

M. Sinne is nothinge els but a voluntarie committing or omittinge against the law of God. Where you haue to consider, that three things are required to a sinne. First, that there be some act committed,

DOCTRINE. 409

mitted, or omitted, that is to doe, and worke a thinge forbidden, or not to doe a thinge commanded. As for example, to blaspheme. Is a committinge, not to heare Masse, is an omission. Secondly is required, that this committinge or omittinge, be against the law of God: for that the law of God is the rule of well working, like as the art of a Mason, is the rule of makinge a wall well. And therefore as a mason is not a good mason, and maketh not a wall well, when he worketh not according to art: so a man liueth not well, and is not a good

M m

man

410 CHRISTIAN

man, when he foloweth not the lawe of God. And by the law of God is not only vnderstood that which he hath giue by himfelfe, as the tenne commandements are, but that also, which he giueth vs by his Vicare in earth, the Pope his Holines, and other superiors, as well spirituall as temporall: because all are the ministers of God, and haue authoritie from him. Thirddie is required that committing, or omitting, be volūtarie: for what soeuer is done without consent of the will, is noe sinne. As for example, if one blaspheme when he sleepeth,

or

DOCTRINE. 411

or hath not the vse of reason,
or probably knoweth not,
that such a word is blasphemie : in such a case a man sinneth not, because there is noe consent of the will.

S. I haue vnderstood, what sinne is, now tell me what vice is?

M. Vice is an euill habite, and an euill custome of sinning, procured by often sinninge. Whereof commeth, that a man sinneth more easily, and with more boldnes, and alacritie. As (for example) we doe call one a blasphemmer, or a gamester, which is wont to blas-

M m 2 phe-

412 CHRISTIAN

pheme, or vseth gamminge.
So that to blaspheme is a sin-
nes, & to be a blasphemmer, is
a vice. And so we may say of
all the other sinnes.

S. Is sinne a great euill?

M. It is gteatest euill that
can be found. Yea rather, it
onlie is absolutelye euill, and
displeaseth God more then
anie thinge els. Which ap-
peareath by this, that God
speareth not to destroy and
lose the most noble thin-
ges that he hath, to punish
sinne. If a Prince had a vessell
of siluer, or of gold, most fay-
re, and most precious, and
finding in it some stinking
quore,

DOCTRINE. 413

liquore, should be so displeased therewith, that he should breake it, & cast it into the bottome of the sea, you woulde doubtlesse say, that Prince had a wonderfull great hate against that liquore. So God hath made two most preciousse vessels: one of siluer, which is mā, and one of gold, which is an Angell. And for that he hath found this stinkinge liquore of sinne, in the one, & in the other, he hath brokē, and cast them into the bottome of hell to perpetuall misere, all those Angels that

414 CHRISTIAN

sinne: & daylye caste him:
to the same place of perdi-
tion, all those men that die
theire sinne. And once for
the sinnes of the worlde, he
brought vpon it the diluge,
and drowned all: except
Noe his familie that liued
iustly.

S. How manie sortes of
sinnes be there?

M. Sinne is of two sortes.
For one is called Originall
sinne. & the other Actuell.
And actuell sinne is likewise
of two sortes; one mortall,
and the other veniall.

of

Of originall sinne.

CHAP. XVII.

S. What is originall sinne?

M. Originall sinne is that, in which we are borne: and it commeth vnto vs by succession from our first Father Adam. For you haue to knowe, that when God made the first man, and the first woman, called Adam, and Eue he gaue them seauen giftes. First he gaue them his grace, by which they were iust, and the friends of God, and his adopted children. Se-

M m 4 condly

416 CHRISTIAN

condly he gaue them great knowledge , how to doe well and to shunne euill. Thirdly he gaue them obedience of the flesh to the spirit , that it shoulde not be moued to vnlawfull desires against reason. Fourthly he gaue them promptenes and great Facilitie to doe well , and to flie euill, and but one most easie cōmandement to obserue. Fiftely he freed them from all labour , and feare , for the earth brought forth fruites sufficient for mans life of it selfe, neither was there anie thinge

DOCTRINE. 417

thinge that could hurt man. Sixtlye, he made them immortal, that is, that they shoulde neuer haue died, if they had not sinned: Seuen-thly, he would after some time haue translated them into Heauen, to such an eternall and glorious life. as Angels haue. But the first man and woman, inuegled by the diuell, did not obserue that commandement, and so they sinned against God, and therby lost those seauen giftes, which I spoke of. And because God gaue them those giftes, not only

418 CHRISTIAN

only for themselves, but also for all their posteritie; therefore they lost them, for themselves and for vs all: and made vs partakers of their sinne, & of all their miseries: as we shoulde haue bene of all their graces, and other benefites, if they had not sinned. This then is Originall sinne, an enmitie with God, and a priuation of his grace, with which priuation we are borne. Whereof proceedeth ignorance, euill inclinations, difficultie to doe well, and facilitie to doe euill, the paine & trauell to prouide to liue, the feares & perilles in which we
re-

DOCTRINE. 419

remaine, most certaine death of the bodie, and also eternall death in hell, if before we dye, we be not deliuered of sinne, and returne not into the fauour of God.

S. What remedie haue we against this Originall sinne?

M. It is already saide before, that the remedie is the Passion, and Death of Christ our Lord. For so God would, that he that should satisfie for the sinne of Adam, shoulde be himselfe without sinne: and the same was God and man, and so he was infinitely acceptable to God, and did obey, not in an easie thinge,

420 CHRISTIAN

thinge, as that was, which was
commanded Adam, but in
a most hard thing, was the
ignomious death of the Crof-
se. And this remedie is ap-
plied to vs, by holy Baptisme,
as hath bin said. And albeit
God doth not straight : waies
reder vnto vs. all those seauen
gistes: yet he hath restored to
vs, the most principall, which
is his grace, by meanes wher-
of, we are made iust, the
friends, and children of God,
and heires of Heauen. The
other gistes shalbe restored
vnto vs hereafter, with great
increase in the other life, if we
behaue our selues wel in this.
of

DOCTRINE. 421

Of mortall and veniall
sinne.

CHAP. XVIII.

S. **D**Eclare vnto me now,
what is actuall sinne,
and how is one mortall, and
an other veniall?

M. Actuell sinne is that,
which we commit by our
owne will when we are come
to the vse of reason. As to
steale, to kill, to sweare falsly,
and such like things, contrarie
to the lawe of God. And it is
mortall sinne, when it depri-
ueth vs of the grace of God,
N^o which

422 CHRISTIAN

which is the life of the soule,
and maketh one worthie of
eternall death in Hell. It is
veniall sinne, when it dis-
pleaseth God, but not so
much that it depriueth vs of
his grace: & meriteth punish-
ment, but not eternall.

S. How shall I know, whe-
ther the sinne be mortall, or
veniall?

M. To knowe when a sinne
is mortall, you must obser-
ue two rules. One is, that the
sinne be contrarie to the
charitie, or loue of God, or
of our neighbour. The o-
ther, that it be with full con-
sent of the will. For when
either

DOCTRINE. 423

either of these two thinges is wanting: it is not mortall, but veniall. And a sinne is then saide to be against charitie, when it is against the lawe, in a matter of weight, as when it is a sufficient offence to breake frendship: but when it is in a small matter, such as ordinarily breaketh not frendship: it is not then against charitie: but is said, not to be accordinge to charitie. And to such as commonly breaketh frendship, is against the lawe, because it is against charitie, which is the end of the lawe: such as cōmōlye breaketh not

424 CHRISTIAN

friendship is not against the lawe, but not accordinge to the lawe, because it is not against charitie, but not accordinge to charitie. Take an exāple: to steale a great quantitie of money, is a mortall sinne: because it is against the lawe of God, being in a matter of weight, & in the iudgement of most men, sufficiēt to breake frendship, and so is against charitie: but to steale a farthing, or a pinne, or a like thing, is not a mortall sinne, but a veniall, because it is in a small matter: which although it be not according to charitie, yet it is not against chari-

DOCTRINE. 425

charitie, because it is not a thing that in reason cā breake frendship. In like manner we may say of beinge voluntarie: for when a thing is against the lawe, in a matter of weight, and fully voluntarie, it is a mortall sinne: but if it be not fully voluntarie, as if one haue a thought, or a lodaine desire to steale, or to kill, or to blasphemē, and presently perceiueth his error, before he fully cōsent with his will, it is only a veniall sinne. Therefore a man must stand vpo his guard, and presently as he is a ware of an euill thought, or desire, he must driue it

N n 3 away

426 CHRISTIAN
away before he giue consent
thereto.

Of the seauen Capitall sinnes.

CHAP. XIX.

S. I Desire now to knowe,
which be the most principall sinnes, to the end I may
flie thē with more diligence?

M. Some sinnes are more principall, because they are as fountaines or roores of others, & therefore called capitall, and these are seauen. Others are more principall, for that they are more hard to be pardoned, and are called
sin.

DOCTRINE. 427

sinnes against the Holie Ghost,
and they are fixe. Finallye,
there are others more prin-
cipall, because they are more
manifestlye enormous, and
against all reason, and therefore
it is saide, that they crie for
reuenge to Heauen, and they
are foure.

S. Which are the Capitall
sinnes?

M. They are these. Pride,
or (as others call it) Vaine glo-
rie, Couetousnes. Lecherie,
Enuie, Glotonie, Anger,
and Slouth. (S. Greg 32. mo-
rall. c. 17)

S. Wherefore are they called
capitali?

Nn 4 M. They.

428 CHRISTIAN

M. They are not called capitall, because they are mortall: for manie finnes are mortall, & are not capitall, as blasphemie & murder: & manie capital, which are not alwayes mortall, as anger, gluttonie, & sloth. But they are called capitall, because they are heads of manie others, which proceede from them, as branches from the roote, and rivers from the fountaine.

S. What is Pride, what finnes doth it bringe forth, and what is the remedie against it?

M. Pri-

DOCTRINE. 429

M. Pride is a sinne, by which a mā thinketh himselfe to be more then he is: and so preferreth himselfe above others, not willing to haue others above him, nor equall with him. The sinnes which it produceth, are, vaine glorie, & vaunting of himselfe, contendinge with others, discorde, disobedience, and the like. The remedie is, to attend with all diligence to holie humilitie, that is to know that a man is nothinge of himselfe, and that all we haue, is the gift of God, and to things

430 CHRISTIAN

thinck that others are better
 then we, & therefore to esteeme
 our selues lesse thē others,
 in mind to submit our selues
 to all, and outvvardly to honor
 all others, according to
 their degrees. It helph also
 to consider, that pride maketh
 a man like the diuell, and
 that it displeaseth God high-
 lie: vvhherupon it is vvrit-
 ten (1. Pet. 5. Iac. 4.) that God
 resisteth proud men, and
 bovveth himselve to humble
 men: he confoundeth the
 proud, and exalteth the
 humble.

S. What is Couetousnes,
 what are the finnes which
 come;

DOCTRINE. 431

come of it, and the remedie
against it?

M. Couetousnes is a dis-
ordinate affection toward
de riches, and it consisteth
in three things. First, in
desiring the good of others,
not being content with his
owne Secondly, in desiring
more then is sufficient, and
not wilinge to giue the su-
perfluitie to the poore, as
vve are bound. Thirldy in
louing those goods vve haue
too much, though they be
our ovvne, and not super-
fluous. And this appeareth,
vwhen a man is not found
readie to loose his goods in
a case

432 CHRISTIAN

a case that is necessarie for the honour of God. And therefore S. Paul saith (Ephes. 5.) that couerosnes is (in some sort) Idolatrie, for that the couerous man, preferreth his goods before God, seing he is contented, rather to loose God, then his goods. The finnes then which proceede of couetousnes are manie, as Theft, robrie, deceipts in buyinge and selling, crueltie towardes the poore, and other like. The remedie is to exercise our selues in the vertue of liberalitie, considering that in this life, we are traue-lers, and pilgrimes: and that
ther,

DOCTRINE. 4??

therfore it is much better for vs not to load our selues vvith goods, but to diuide them, vvith our fellowv travelers, vvho may carie them vnto our contrie: & so being in part disburned, we may make our voyage more easaly.

S. What is Luxure, what sinnes doth it bring forth, and what is the remedie against it?

M. Luxure is a disordinate affection towardes carnall pleasures and delights. The sinnes which proceede from it, are Biddnes of minde, Temeritie, and Inconstancie,

434 CHRISTIAN

as also Aldulterie. Fornication, dishonest words, and all other vncleanes. The remedie is to be well exercised in fasting, in prayer, and in flyinge euill cōpanye: because these are the meanes to keepe chastitie: and aboue all for men not to trust to themselves, or their owne vertue and holines, but to stand aloofe from dangers, and to keepe well their senses, considering that the most strong Sapsom, the most holie Dauid, and most wise Salomon, were deceiued with this vice, & fell into great blindnes of mind, & chiefly Salomon, who

DOCTRINE. 435

who was brought to adore all the Idols of his Concubines.

S. What is Enuie, what finnes doe come of it, and what remedie is there against it?

M. Enuie is a sinne by which one is displeased at the good of an other: for that it seemeth to diminish his owne greatnes. Where you haue to consider, that when the good of an other displeaseth you, for that he is not worthie to haue it, or because he vseth it not well, it is no sinne. Likewise whē you are displeased, that you also haue not the good, which others
Oo 2 haue,

436 CHRISTIAN

haue, and chieflye vertue, deuotion, and the like goodnes, this also is no sinne, but rather is a holie and commendable emulation. But when it displeaseth you, that another hath some goodnes, because it seemeth to you, that it darkeneth your glorie, and you would that he had it not, to the end he were not your equall, or your better, it is the sinne of Enuie. And it bringeth forth manie finnes, as peruerse iudgement, ioy of an other mans euill, murmuringe, and detraction. For that the enuious, seeketh to diminish the good name of
his

DOCTRINE. 437

his neighbour. And finallye,
sometimes it induceth to cō-
mit murder, as Cain did, who
for enuie, killed his brother:
and the Iewes for enuie, pro-
cured the death of our Lord.
The remedie is, to exercised
in brotherlie charitie, and
often to thincke, that Enuie
hurteth more him that en-
uieth, then him that is enuied.
For that the enuious afflicteth
and fretteth him selfe inward-
lye, and oftentimes God doth
exalt him, that is enuied, by
that meanes by which the
enuious wou'de haue abased
him. So we see that the diuell
for enuie, caused man to lose

438 CHRISTIAN

the terrestiall Paradise, and God by that occasiō wrought, and Christ came into the worlde, and so gaue vs the celestiall Paradise. The brothers of the Patriarch Ioseph, sold him for enuie, and God by that occasion brought to passe, that Ioseph became Lord of his brothers. Saul for enuie persecuted Dauid, and God caused Saul to loose the kingdome, and gaue it to Dauid.

S. What is Gluttonie, what sinnes produceth it, and what is the remedie against it?

M. Gluttonie is a disordinate
nate

DOCTRINE. 439

hate appetite of eating, and drinking: which consisteth in takinge more meate then is conuenient, in seekinge too precious meates, in desiring forbidden meates, as flesh one the Friday, and Saturday, in not expectinge the houre of eating one fasting dayes, and finally in earinge with too great desire and eagrenes. The sinnes which come of Gluttonie, are obscuritie of vnderstandinge, vaine mirth, and bablinge. And often of Gluttonie cometh Luxurie, with all the sinnes which proccede thereof. The remedie is, to

440 CHRISTIAN

attend vnto temperance and abstinence, which helpe both the soule and the bodie. And in particular it is most profitable to consider, that the delight of gluttonie is very short, & often leaueth behind it long paines of the stomacke, of the head, and other like.

S. What is Anger, what sinnes doth it bringe, and what remedy is there against it?

M. Anger is a disordinate desire of reuenge. But you must knowe, that moderate and ordinate anger is good. Wherupon the Psalme saith:
(Psal.

DOCTRINE. 441

(Pſal. 4.) Be you angrie and ſinne not. And Sainct Baſil ſaith , (S. Baſil. in orat. de ira.) that anger is like to a dogge , which is good when he barketh againſt enimies , but not when he hurteth frendes. The diſorder of anger , conſiſteth in three thinges. Firſt, in deſire to be reuenged of him that deſerueth it not , and that hath not offended vs. Secondly, in deſiringe to reuenge by priuate authoritie, for that to puniſh, and to vſe reuēge againſt malefactours , doth not belong to anie , but to Superiors , as to the Prince, or Magiſtrate.

And

442 CHRISTIAN

And for so much as God is the Supreme Prince, he saith, That to him reuenge principally belongeth, (Rom. 12.) Thirdlye, in reuenging, for hatred, and not for zeale of iustice, and in exceeding in the manner, and in other circumstances. The sinnes which come of disordinate anger are, contentions, iniurious wordes, furious behaviour, outragious actions, as of madd-men: for immoderate anger is like to madness. The remedie is, to be exercised in the vertues of meeknes, and of patience, consideringe the examples of

DOCTRINE. 443

of holie men, and of Christ himfelfe, who by supporting and sufferinge, haue triumphed more gloriously, then worldly men doe by endeavouring to be reuenged of their enemies.

S. What is Slouth, what finnes produceth it, and what is the remedie against it?

M. Slouth is called in Greke Acidia and signifieth tediousnes, lothfomes, and grieve to doe well. And it is a mortall sinne, when one greeueth and taketh lothfomes to doe well, and is displeated for thar he is bound to obserue the commandements of

444 CHRISTIAN

of God, and to walke in the way of vertue. The finnes which it produceth, are light esteeming the commandements: easily yelding himselfe to vices: desperation of well doing: hatred and dislike of such as woulde draw or force a sinner to leaue sinne, and to take a good way. The remedie is, neuer to be idle, to read good bookes, to consider the great reward, which God promiseth to those, that are diligent in obseruinge his commandments

DOCTRINE. 409
ments and the eternall
and intollerable punish-
ment, which is provi-
dided for the negligent.

*Of the finnes against the
Holie Ghost.*

CHAP. XX.

S. **W**Hat, and how
manie be the sin-
nes against the Holy
Ghost?

M. They are six, to wit,
despaire of our saluation:
presumption to be saved
without merites: to im-
pugn

446 CHRISTIAN

pugne the knowen truth:
 enuie at an other mans
 grace: obstinacie in si-
 ne: and finall impeni-
 tence.

S. Wherfore are the
 called sinnes against the
 Holie Ghost?

M. Because they are com-
 mitted vpon meere mali-
 ce, and speciall ye the
 third, which is of all
 other properlye a sinne
 against the Holie Ghost:
 that is, when a man
 knoweth the truth, and
 yet will obtinately hold,
 and proue that is not
 true.

DOCTRINE. 447

true. To sinne of malice,
is saide to be against the
Holie Ghost, because good-
nes is attributed to the
Holie Ghost, which is
contrarie to malice: like
as the sinne of ignoran-
ce, is said to be against
the Sonne of God, to
whom wisdom is attri-
buted: and sinninge of
fraillie, is said to be a-
gainst the Father, to whom
powre is attributed.
S. What haue the sinnes
proper?

M. They haue this, that
they are not pardoned in
P p 2 this

448 CHRISTIAN

this world , nor in the
other , as our Lord admo-
nisseth vs in the Gospell.
(Mat 12.) Which yet is
thus vnderstood: that they
are hard to be pardoned,
because seldom and hardly
those that shal into these sin-
nes come to true repentan-
ce: like as when we say:
a disease is incurable , we
will not for that say , it
can not be cured by any
meanes but that it is sel-
dom cured , or that ordi-
narily it is not cured.

of

DOCTRINE. 449

Of finnes that crie vnto
Heauen?

CHAP. XXI.

S. **H**OW manie are
they, and what
be the finnes. which crie
vnto Heauen?

M. They are foure, to
wit, wilful murder: car-
nall finnes against nature:
oppression of the poore,
& chiefly of orphans, and
widowes: & defraud work-
men of their wages.

S. Wherefore it is said,
that

450 CHRISTIAN
that they crie to heauen?
M Because the iniustice of
these sinnes is so manifest,
that it can not be coue-
red or hidden by any mea-
nes

Of the foure last things.

CHAP. XXII.

S. **I** Would haue some
generall document to
flee sinne?

M. The wise man saith.
Remember thou the last
things, and thou wilt neuer
sinne. (Eccl. 7.) The last
things

DOCTRINE. 457
things are foure. Death, the
Generall iudgment, Hell,
and Heauen.

S. Wherefore are these fou-
re things called the last?

M. Because death is the
end of life, & the last thing
which is to happen in the
world. Finall iudgment
is the last of all the iudge-
ments, that are to be gi-
uen: & therefore there is no
appealing from it. Hell is
the last euill, that malefa-
ctors are to haue, and they
are to remaine there in for-
euer, without impossibilitie
euer to chāge Heauē is the

452 CHRISTIAN
last good, which the good,
are to haue, and they are
neuer to loose it.

S. I would haue some con-
siderations, to exercise my
selfe in these last things, for
that remembring my selfe of-
ten of them. I shoulde ne-
uer sinne, as the Wise-
man saith, whom you allea-
ged.

M. Concerninge, death
you may consider these
foure points. First, that
death is most certaine, &
none can escape. The se-
cond, that the houre of
death is vncertaine, and ma-
nie die when they last thinc-
ke

DOCTRINE. 453

ke of it. The third, that in death, all the designements of this life doe end: and then the vanitie of the worlde appeareth. The fourth, that at their death euerie one repenteth the euill he hath done, and the omiffion of good which he might haue done: and therfore it is great folie to doe that, wherof we are fure to repent vs. Touchinge Iudgement, you may cōsider these points. First, that the iudgment shalbe giuen of a most important matter, to wit, of the chieft good, or the greatest euill. Secondly, it shalbe

454 CHRISTIAN

be giuen by the highest Iud-
ge, who knoweth all thin-
ges, and whome none can re-
sist. Thirdlye, it shalbe gi-
uen in the presence of the
whole worlde, where none
can hide themselves. Four-
thlye, there will be no hope
to flie the sentence, or the
execution of Gods Iustice.
Concerninge Hell, consider
that it is large, long, high,
and deepe. Large, for that
it conteyneth all the paines
that can be imagined Long,
for that they are eternall.
Heigh, for that they are all
most bitter in the highest
degree. Deepe, because they
are

DOCTRINE. 455

are all absolute paynes, without mixture of anie sort of consolation. Concerninge Heauen, consider in like manner, that it is large, for that it conteyneth all the goodnes that can be imagined, and more also then we can imagine or desire. It is long, because all those Beattitudes are eternall. It is high, because they are most high and noble. It is deepe, because they are pure good without any mixture of euill. And there you may adde, that the commodities of this life, haue no one of these cōditions: for that they are few, short, little,

456 CHRISTIAN

tle, and alwayes mixed with vexations, and troubles of mind. And likewise the euils, of this world are few, short-little, and alwayes tempered with some contolations. Wherupon you are to conclude, that all those haue trulie lost their wittee, that for loue of the commodities of this life, or for feare of present tribulation, loose the happines, or fall into the euils, of the world to come.

FINIS.

